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No. 107
1839

No 107

Deposited May 20th 1839.
By Geo Montgomery West. D.D.
as author

D.S. Rec'd. 15th May. 1840.

THE

No. 939.

TRUE PRINCIPLES

OF

by Rev. West

AMERICAN GREATNESS.

5-8-30

THE TRUE PRINCIPLES OF AMERICAN GREATNESS,

COMPREHENDED IN

AN ADDRESS

DELIVERED

BEFORE THE MEMBERS

OF

THE KENSINGTON INSTITUTE,

Washington Assembly,

AND

JEFFERSON LITERARY ASSOCIATION,

On the 8th day of March, A. D. 1839.

WITH COPIOUS EXPLANATORY

ADDENDA,

AND CATALOGUE OF REFERENCE:

649
654

25.10

BY THE REV. GEORGE MONTGOMERY WEST, D. D.
PASTOR OF TRINITY CHURCH, KENSINGTON, PHILADELPHIA.

No

PHILADELPHIA.
1839.

E165
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Eastern District of Pennsylvania, to wit:

L. S BE IT REMEMBERED, that on the twenty-sixth day of April, Anno Domini one thousand eight hundred and thirty-nine, GEORGE MONTGOMERY WEST, of the said District, hath deposited in this office the title of a book, the title of which is in the words following, to wit:

"The true Principles of American Greatness, comprehended in an Address delivered before the members of the Kensington Institute, Washington Assembly, and Jefferson Literary Association, on the 8th of March, A. D. 1839. With copious explanatory Addenda, and Catalogue of Reference: By the Rev. George Montgomery West, D. D. Pastor of Trinity Church, Kensington. Philadelphia. 1839."

The right whereof he claims as Author, in conformity with an Act of Congress, entitled "An Act to amend the several Acts respecting Copy-Rights."

FRA. HOPKINSON,
Clerk of the District.

3950

DEDICATION.

TO

THOSE MEMBERS OF THE

KENSINGTON INSTITUTE—THE WASHINGTON ASSEMBLY—THE JEFFERSON LITERARY ASSOCIATION—AND OTHERS,

BOTH NATIVES AND FOREIGNERS,

WHO HAVE

Heads to think—hearts to feel—tongues to speak—and Independence to act—

And who have lately demonstrated the same, in reference to the present controversy:

THIS ADDRESS

IS RESPECTFULLY AND AFFECTIONATELY INSCRIBED,

BY

THE AUTHOR.

PREFACE.

The following "Address," which has caused so much party excitement, is now respectfully submitted for the candid perusal of an intelligent and discerning public, with the hope that the *whole* will be read in consecutive order, before the mind is allowed to arrive at any conclusion on the *matter*. Although nothing has been suppressed or purposely omitted of what was contained in the "Address" as first delivered, yet it was considered both useful and necessary, to superadd some more explanatory matter than was originally intended. It is presumed, however, that the contents will show the *title* page to be *literally* correct in what it sets forth, while a comparison of what will be found on page 12, with the testimony of the witnesses, particularly that of Mr. Jones, and Mr. Boyd, recorded in the "Addenda," and authenticated by the Secretaries, together with the contents of Document No. 8, collated with pages 12 and 13, will be admitted as corroborative evidence of its

substantial fidelity. If the suggestions thrown out in these pages shall ultimately lead to any *important results* for the benefit of this land of my adoption—the correction of any abuses—the reformation of any *law*, custom, or usage, at present requiring Reformation, I shall the less regret, what I must ever esteem the uncandid, ungrateful, ungenerous and unmanly persecution which called forth this PUBLICATION.

I wish it to be particularly observed, that so far as I am concerned, nothing has been introduced with a view to provoke controversy or verbal warfare. The proceedings of no public body have been arraigned—private motives have not been assailed—personal character has not been slandered—religious creeds have not been stigmatised—nor has severe criticism or *comment* been resorted to, even where abundant matter and opportunity were presented; in fine, the object aimed at was not *recrimination*, but in all cases purely EXPLANATION and DEFENCE.

G. M. W.

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ADDRESS.

Ladies and Gentlemen,—

It is almost unnecessary for me to say, where the fact itself is so fully known, that I am not in the habit of either writing or reading my public discourses, whether they be Sermons, Lectures, Speeches, Addresses, Orations, or by whatever name they may be designated or known; but although this certainly is my *general rule*, yet it occasionally admits of an *exception*, particularly when the *matter* may be requested or designed for publication, or where the sentiments expressed are liable to be either misunderstood or misconstrued, and in the event of which, it may be of importance to possess the original manuscript, to serve both as a standard of correction and appeal. I trust these incipient observations may be deemed sufficient to account for the course which I intend to pursue on the present occasion.

Gentlemen—

Immediately after I was honored with your special request to Lecture before you, which was communicated through the medium of your deputation, and almost commensurate with my own compliance there-

with, I began revolving in my mind what subject I should select for the occasion, the more especially as no suggestion from your body had been communicated or conveyed to me on that head, on the contrary, all interference with that point was distinctly declined with an important exception which shall be noticed. Under these circumstances it was, that I caused to pass before my mind's eye a variety of subjects from which I hoped a choice might possibly be made; and from my official station, and *professional* duty as a clergyman, it was natural, that the most sublime, fundamental, and all-important topic of *Theology*, Natural *Religion*, *Biblical Divinity*, or at *least*, the doctrines of either *ethic* or *ethnic* pretensions, should first present themselves as claimants on my notice; but this idea hastily conceived, was as instantly abandoned, on recollecting that I was strictly cautioned on *two* occasions by your deputation, either to introduce just *nothing at all*, or at all events, as *little* as possible on the subject of "RELIGION"!!! and by another respectable member I was informed that one of your "rules" is of the same *prohibitory* character. I will not conceal from you that I was at the time mentally startled at this announcement, inasmuch as it brought vividly to my mind the remembrance of the alarming fact, as reported, that the schools of the French *Philosophers* had discarded the Christian's Bible—but this step of theirs was only preliminary to

the opening of "*the Temple of Reason*," (falsely so called,) the desecration of the Christian Sabbath, polluted by their public meetings, the *murder* of the clergy, and the introduction of the awful tragedy of the crucifixion of our Redeemer, *on the boards of the National Theatre*, for the purpose of more effectually reducing the glorious mystery of our salvation, to the unhallowed *pun*, the derision, and the blasphemous *sneer* of the revolutionising infidel. Let the streams of human blood and gore, the soldiers who fell in that fearful struggle, the butchered and plundered citizens, the weeping widows and mothers and sisters, whose irreparable losses resulted from these latitudinarian principles, even more than from the reeking sabre, the death conveying bullet, and the trumpet of war, proclaim with a voice of thunder in the ears of those who would imitate their example, the ominous words, "Forget me not." God forbid that any such motive should have dictated the course on which I am *now* observing, let me rather hope and charitably believe, that no *intentional* insult to our holy religion was meant, but that the existence of those unhappy controversies, which have metamorphosed the churches into moral "*bear gardens*," and the mania of which may possibly have infected even some of your own members, had rendered both prudent and necessary the adoption of this measure, as I am informed that your numbers are composed of

Free thinkers, Jews, Roman Catholics, Episcopalians, Presbyterians, Baptists, Methodists, Universalists, and I am not aware of how *many more* grades and descriptions, but comprehending, of course, those who espouse the most opposite and exciting *political* views, and which in this country, are carried to an extent almost beyond the comprehension or belief of foreigners. That such heterogeneous views should pass the subjoined standing rule, which I have copied from your constitution, is not so much to be wondered at, as that any individual who respects the awful authority which said, "Remember the Sabbath day to keep it holy," could be found to add the sanction of his personal identity.*

In my humble opinion the adoption of such a rule or article ought to have been avoided, *if only* to guard against even the *appearance* of agreement between your association, and the disciples of Tom Paine and Fanny Wright, and *such like*, who it is well known in this free country, generally select the Sabbath day for their unholy meetings.

Well, the subject of "RELIGION" being thus negatived by your prohibitory *veto*, I next took a hasty glance at Philosophy—Anatomy—Astronomy—History—Painting—Sculpture—Phrenology—Poetry

* Rule of the Kensington Institute respecting holding meetings on the Sabbath day, viz:

"The room shall be open every *Sunday* at 8 A. M., and shall be open till 10 o'clock every evening."

—Geology—Law—Logic—Languages—Rhetoric —Belles Lettres, &c., and finally at the captivating though abstruse science of the Mathematics; but I could not satisfy myself, that I was so capable of *handling* any one, or even all these put together, as to educe from them any thing very new, interesting, instructive or *practically* useful; and as for the "*mathematics*," I really feared, that before I could have demonstrated, or explained the philosophy of Euclid's incipient problem, namely, that of constructing "an equilateral triangle, on a given finite right line," or conducted you safely, even in *theory*, over "the asses bridge," I should be under the unpleasant necessity of first arousing you from the more refreshing enjoyment of "*tired nature's sweet restorer, balmy sleep*," the advantages of which are so enchantingly described by the poet:

> "Sweet is slumber—it is life,
> Without its sorrow, sin or sighing;
> *Death*, without the fearful strife,
> The *mortal* agony of dying."

At *length* and at *last* I set my own ingenuity to work, and succeeded in manufacturing the *title* which has already received publicity as my motto for this evening, viz: "The True Principles of American Greatness;" but whether I shall *succeed* in convincing you that I have indeed hit upon "the true principles" of an event so devoutly to be wished, remains

to be decided; nor does it constitute any part of my wish to enlist your feelings or judgment under *my* views of this great subject, unless such views may happen to carry with them all the attributes of "*axioms*" or self-evident and undeniable propositions. I proceed then to lay down, and recommend, as my FOUR FUNDAMENTAL PRINCIPLES of sound national POLICY, the following, viz:—

I. *The most sincere and deferential submission to the "Constitution," "Government," and Laws of these United States in opposition to all mob-violence, and "Lynch-law," so called.*

II. *The extension and deepening of sound education and solid erudition, in order to enable us to cope with the most learned and popular authors in Europe.*

III. *The sedulous cultivation of the esteem, the respect, and the veneration of the* BETTER ORDERS *of foreigners of all nations, more particularly those of the British dominions, if only to induce a more wealthy and deserving class of emigrants to settle among us.*

IV. *To promote, by respectful and dutiful* PETITION, *to the* PROPER QUARTER, *the reforming, amending, or repealing of certain laws, customs,*

and usages, which shall be pointed out, together with the reformation and union of churches, sects, parties, and societies. on the general principle laid down in the "CONSTITUTION."

For these *four fundamental principles,* and THESE *only,* I wish you distinctly to understand, I deem myself to be *individually* responsible; but for the views, and opinions of any other writer, whether he be native or foreigner, I hold not myself accountable, although some of them may be *quoted* in the course of this address, and for *their* truth or falsity, I shall refer to the judgment and decision of this audience, or a "committee of the whole house."

But as it is indispensably necessary to the more perfect elucidation of my object in advancing these principles, and your *understanding* the same, that they should be discussed more in *detail,* and reasons produced for their candid assumption, and avowal, I will endeavor to do so, and that in as brief order as may be consistent with *perspicuity.*

Before I commence on this portion of my address, however, it becomes my duty to speak a little of myself personally, that I may guard you against the temptation of surmising that whatever statements I may find it necessary to make, even through the medium of "allegory," or whatever language I may employ, although the same may at *first sight seem* to clash with preconceived prejudices or opinions,

that it comes from a person still so strongly attached to his father-land and mother country, as to be incapable of duly appreciating what is really valuable in this. Such a suspicion I should most assuredly regret, not only as an impeachment of my sincerity, but of my judgment also.

It is now nearly *fifteen years* since I first set foot on American soil; and although I have occasionally revisited the land of my nativity, yet I have not been altogether an unobservant spectator of men, manners and institutions in America: I have travelled much, seen much, heard much, read much, and thought *more*.

I have occasionally and faithfully advocated the cause of your most valued and useful public institutions, such as Bible societies, missionary societies, Sunday school societies, temperance societies, literary societies, deaf and dumb and blind asylums, hospitals, schools, colleges, and churches, &c. &c. without ever being charged with the slightest deviation from those sound, scriptural and awfully sublime doctrines which by my solemn ordination vows, I undertook to advocate and defend. I have never mixed myself up with those new fangled opinions which, however frivolous and objectionable, have found but too many advocates, where they ought to have encountered *reprobation*. I have, by the blessing of God, lifted up a standard against the blasphemies of infidelity, when others of

the clergy, though challenged openly, ignobly shelter themselves from the responsibility behind a *fancied dignity*.* I have taken no part in certain flimsy controversies, which have confessedly disgraced the pulpit and libelled religion—I have never concerned myself with the interminable mazes of political excitement, but though I have been sometimes dragged, much against my wish, into a little self-defensive verbal warfare, yet those who have read the publications on both sides, and best know all the facts of the case, and were not like others interested or *hermetically sealed* up in prejudice, are well convinced that with me such a course was perfectly unavoidable, and the conclusion as completely triumphant as my most ardent admirers could have possibly desired.† I have never, though often solicited to do so, taken any part in those "spirit-stirring" debates in reference to "the Texan war—'the boundary line,'—or the Canadian rebellion."—I have frequently risked "life and limb," by land and by water, to prove my affection for this country—like the "bee," I have roamed from garden to garden, from flower to flower—from continent to continent—from island to island: *nine* times have I crossed the great Atlantic ocean, and more than once braved hurricanes and *nearly* shipwreck—and many

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* See Addenda *a*. † See Addenda *b*.

more times have I crossed the boisterous channels, lakes and rivers, between England, Ireland, Scotland and the Isle of Man—together with those of the Mississippi, the Ohio, the St. Lawrence, lake Ontario, and lake Erie, without as yet any remuneration for my labors, even to the amount of postage of letters and travelling expenses, while the amount collected—(see printed report)—which was not small, has been admitted to have been faithfully deposited, so far as I was concerned, for the promotion of sound faith, wholesome learning, and the march of education in America. I have preached, lectured, and delivered NUMEROUS addresses, both in the United States and in various parts of Europe, in reference to this country, before as large and respectable assemblies as perhaps any man of my age now living. I have also written various publications, such as they are, and although my public course of action necessarily caused me to have opponents in every part where I have labored, yet to this day I have never heard that even my bitterest enemies have ever once charged me with speaking or writing disrespectfully of the constitution, government, or institutions of this country, notwithstanding that I have had no *slight provocation* to do so; on the contrary, I always aimed at maintaining the, to me, more gratifying distinction conferred on me by the bishop of Ohio, (himself a native of this country,) and who, in June, 1827, and in

reference to a speech delivered by me at the laying of the corner-stone of Kenyon College in Ohio, thus writes and publishes in the Philadelphia Recorder of the same period, viz :—

"As I am, from principle, averse to the practice of puffing public orators, I shall not do it here. I think it, however, both just and useful to state, that as a gentleman and a christian, few have succeeded better in gaining the love and good will of an audience; and, as a medium of good feeling and christian principles between the pious of both nations, England and America, few have succeeded so well. As he spake, my heart burned within me towards those foreign benefactors who, without any earthly reward, have patronised this great undertaking. 'Blessed are the peace makers,' said the Saviour. Blessed are those who unite nations together in the bonds of christian love and charity, said I, as good Mr. West closed his address."

I did not come to this country a bankrupt in character, as some might have inferred from the inconveniencies and indignities to which I have submitted, but I *did* come accredited by as high testimonials, and authentic credentials as any man of *any* rank, or station on this continent could ever boast, which were *never* and *dare* not even *now* be impeached.* Finally, I have taken this country as the land of

* See Addenda *c*.

my adoption, not to seek for place or pension, not to fatten upon the public revenue, not to be a burden to the community, but faithfully to "spend and be spent," for the public good. If it should be said that *necessity* not choice drove me to do so, I meet the slanderous assertion by the following quotation from the publication of a gentleman so high, so learned, so well known on both continents, as to raise him infinitely above even the suspicion of either falsehood or exaggeration. I allude to George Wharton Marriott, Esquire, B. C. L., Fellow of All-souls' College, Oxford, (England,) Chancellor of St. Davids, and one of the Ohio Trustees for the funds of Kenyon College, &c. The following is his statement, and any contradiction of it is hereby challenged, viz: "I *know*, that if the Rev. G. M. West's object had been *earthly interest*, he would never have thought of America, for he might have expected very reasonably, to pursue *that end*, with success in his *own country*. Either in England or Ireland he might have had both employment and PREFERMENT, not by *his own* solicitation, but that of those who have both the *will*, and *power* in their hands." The writer means, that such offers had been made to me, through *himself*, and as the rank which I held in the Episcopal church at that time, was analagous to that of "Dean" in the established church of England,

* See his publication in Catalogue, No. 10.

my position admitted of no ECCLESIASTICAL PREFERMENT there, less than a seat on the Bench of Bishops, and *consequently*, a member of "The British House of Lords." In fine, I am willing to meet and "compare notes," with any other individual in these United States, any bishop, politician, or minister of any church or persuasion whatever, however pompous or extravagant his *professions* may be, and if I cannot prove clearly, and demonstrate that I have made as many personal sacrifices,—and if I do not produce as many *practical* instances of pure disinterested affection for this country as he can, I will most cheerfully submit to be stigmatized with the most opprobrious epithets, so that if *any* man now living have a right to give an opinion on this subject, I certainly claim to be that man, and shall continue to *assert* my claim until one *better* substantiated can be produced. Am I to be confronted by a more successful claimant to this honor, *merely* because my rival is a "native;" psha! none but an ignoramus, or fool of any nation, would base his pretensions on such evidence. To *happen* to have been *born* in any one country rather than another, is only what is termed an *accident*, over which the individual had, of course, no personal control, and in which he can have no possible *merit*. The cant words, therefore, of "native," and "foreigner," will never be resorted to by educated and sensible men belonging to any country,

unless there should be something else connected therewith to constitute a solid argument. But I may be met here by the still more trite objection, that of being an "*egotist.*" I admit it, and therefore the objector has not even the credit of anticipating me in the objection. What then? Is "egotism," as such, always wrong? Whoever says so is guilty (perhaps not intentionally,) of blasphemy, inasmuch as it would, if I am not mistaken, amount to an impeachment of more than one of the inspired writers. What are we to understand of the following specimens, viz: "For I suppose I was not a whit behind the very chiefest apostles."...."As the truth of Christ is in me, no man shall stop me of this *boasting* in the regions of Achaia."...."Seing that many glory after the flesh, I will glory also."...."Who is weak, and I am not weak? who is offended, and I burn not?"—*St. Paul.* See also 2d *Cor.* xi. 22 to 31.

The latin word from which "egotism" is derived, simply means, to speak of one's self as an individual, and to test the propriety or impropriety of it, is only to ascertain whether the *matter* spoken is TRUTH, and whether it is *necessary* as to time, place and circumstance. By this rule I wish my *alleged* "egotism" to be tried.

And now to proceed with the illustration of my *four* fundamental principles—(see p. 12.) I shall take for granted that the following "golden maxims" will be admitted to govern this case, namely:—

"By whomsoever uttered,—on whatever soil produced, TRUTH is *eternal*, and demands respect, and *error* is *transitory*, and deserves reprobation."

The man who clearly perceives my ruinous errors, without advising me of the same, is either a *false* friend, or a *real* enemy.

The man who is *wilfully* blind to his country's *faults*, and who uses not his best efforts to correct them, is a *traitor*—not a PATRIOT.

"Am I therefore become your enemy, because I tell you the truth?"

The illustration of the four fundamental principles shall be brought before you in the form, of what I hope may be deemed the pleasing fiction or "allegory" of two rival ladies, urging their respective claims, while I shall act as counsel for both sides, without pledging *myself* for the correctness of either.

My fair client of the *first part*, who wishes through me as her counsel, to be favorably introduced to your notice by the cognomen of "WISDOM," or as old *Homer* poetically styles her, "*The Blue-eyed Maid*," prefers her claim for the erection of a splendid national "monument," to perpetuate her memory; and this boon she contends, is no more than an act of *justice*, moral honesty and gratitude.

1st. Because she was the honored instrumental cause in creating this rich and beautiful world for the use and benefit of mankind in general, she therefore claims to be of *divine origin*.

2d. On account of the variety and magnificence of her titles.

3d. On account of her extensive travels and amazing popularity, where in every part, the most splendid monuments of antiquity were erected to her honor, and where she was actually worshipped as a "*goddess*," by her numerous votaries, disciples and admirers.

4th, and finally. She prefers her claim on the American public in *particular*, because, as *she* states, she obtained for you these "United States"—bestowed upon you "freedom"—framed the celebrated and imperishable instrument and charter of your liberty called "THE DECLARATION OF INDEPENDENCE," bearing date July 4, 1776—dictated *all* your laws, which she *avers* are so *perfect*, as neither to *require* nor admit of any alteration or "amendment"—establishing all your national celebrations, customs, and usages, not one of which should ever be dispensed with, enriching the country with such a glorious variety of churches, sects, societies, clubs, colleges, and other literary associations, as to afford "*pick* and *choice*," to even the most *fastidious*, and *each* and *all* of them, however *diverse*, good, pious, sound, learned and *orthodox*—finally, that she suggested the course of *sound* national *policy* which she admits has been so far faithfully *practised* with the best possible effect, viz:—For this country to represent itself as the most

powerful, wealthy, independent, and glorious nation upon earth, and *all others*, especially Great Britain, as "*pigmies*," "*slaves*," and "*paupers*," whose miserable inhabitants are obliged by "*stern necessity*," to come to our happy shores for an asylum—who are glad to forswear their former allegiance and *crouch* for "citizenship" among us—to keep up a *diplomatique* appearance of respect for the purpose of draining foreign nations of their wealth, inventions, talents, artizans and improvements, and when they come *here*, spend their money, and *cannot*, if they would *return*,—"keep their noses close to the grinding-stone"—stigmatize them as "foreigners," whom every "boy of yesterday" is to look on with suspicion and contempt; and should they venture to complain of their *grievances*, add 150 per cent. of *embellishment*, *exaggeration*, falsehood, and even perjury, or, (I beg pardon) "*affirmation*," to *clearly prove* and *demonstrate*, that they are opposed to "the constitution, government and laws of this glorious, wealthy and incomparable country. As to WEALTH, our *means* are abundant—what with driving the Indians back by our invincible legions and cohorts,—pawning their uncultivated lands in London—tolerating or conniving at the prolific "shinplaster" system, instead of specie—melting down and re-coining *five* eagle dollars out of *four* Spanish dollars, with the addition of only a *little alloy*, and English *gold* "sovereigns," in the same pro-

portion, (which, by the way, is the only "sovereign," or "foreigner" which we *love*,) and managing to get as *deeply in debt* as possible to England, by all sorts of pretensions—then *ship* the *hard cash* regularly to this land of "promise," (never mind the word "*performance*," I, for one, *hate* it, most *affectionately*)—but should the amount be *claimed* and *insisted on*, we can easily plead that "we are a young country—very poor in comparison of other countries"—work a plan of national "*bank*ruptcy" by getting the *banks* to become "*insolvent*," or stop payment,—although afterwards they can, to answer other purposes, *boast* of the amount of capital and specie in the "*vaults*." This with *them* will be no "*egotism*," because they are so *used* to it; but if *all* should fail to convince honest, straight-forward John Bull, let us "get up a bit of a *war*"—threaten, bluster, make a noise,—"kick up a dust," which will certainly blind *somebody*—about "Texas,"—"Canada"—Boundary-line—any thing, or *nothing*—and at all events, a "war" will *pay the debt of course*. Suppose a few thousands are killed, it will only *thin* the population—they can be *cannon*ized *before death*, and even *survivors* persuaded to copy after their "immortal patriotism;" it surely is not difficult to say, "stand to your arms—for God and your country—turn to the right-about, '*go a-head*,' and '*march to glory!*' "

Such is the *policy* recommended by my beautiful

client of the "first part," and "further deponent saith not;" and certainly so far as the opinion of counsel is concerned—even *more* than enough has been said—and your *lecturer* would distinctly remark, that he does not become responsible for such *hypothetic* statements; nor is it supposed, in any enlightened community, that the *counsel*, who pleads as his client instructs, or in accordance with mere *popular report*, or ex-parte testimony, necessarily makes himself a party, adopts or sanctions the same—and *this* is *one of the points* on which he begs to be excused from giving any opinion of *his own individually*, but which, for *truth* or *falsity*, he would submit to the better judgment of this audience; at the same time intimating, as "counsel for both sides," that in all probability his charming client of the "*second part*" will successfully rebut the pompous assertions of "the blue-eyed maid." It is his *duty*, however, in the mean time, to lay before you the "documentary evidence" on which *she* relies in support of her extra-ordinary pretensions. They are the following, viz: The first is from the imperial pen of *King Solomon*, who preferred being "the recorder of *her* statements," or her royal biographer, to the wealth, the majesty and the glory of his empire. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought

forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men."—*Prov.* viii. 22 to 31. "The Lord by wisdom hath founded the earth." To this she begs to subjoin as a *fact*, that the monarch alluded to, who must, from his admitted *experience*, have been a complete judge in *such matters*, scrupled not to give her the preference to any or even *all* of his seven hundred wives, and three hundred *other ladies* who were not honored with that imperial distinction. This, she thinks, you must *infer* from a memorandum which he has recorded in that choice work, and which he himself *poetically* describes as "apples of gold in pictures of silver." "She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Length of days *is* in her right hand; *and* in her left hand riches and honor. Her ways *are* ways of pleasantness, and all her paths *are* peace. She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her."—*Prov.* iii. 15, 16, 17, 18.

The additional documentary evidence, on which she relies to support her claim, are the following recorded statements which, with no small labor and difficulty, have been collected from the voluminous archives of the *Ethnic Mythology*. "Minerva was the goddess of Wisdom. The heathens personified Wisdom under the character of Minerva. Minerva was the daughter of Jupiter. The poetic fiction concerning her is, that Jupiter being tormented with an excessive pain in his head, applied to Vulcan to open it with a keen axe; and upon his doing so, Minerva instantly sprang forth, a goddess armed. Minerva was the tutelary, or guardian goddess of Athens. That city was called by one of her names, Athenæ; its original name was Cecropia, from the founder, Cecrops. Minerva was also called Pallas, from a Greek word, signifying bearing a javelin. She is often called in Homer, the "*blue-eyed maid*," for she never married. The fable relates, that Neptune and Minerva disputed for the honor of giving a name to the capital of Attica. The gods decided that whichsoever should bestow the most useful gift upon the

citizens, should give a name to the city. Neptune gave them a *horse*, and Minerva an olive tree. The latter gift was the most valued by the inhabitants of Cecropia, and from that time they called their city, Athenæ. Minerva was represented as a beautiful woman, of a countenance somewhat severe. On her head was a golden helmet, and her breast-plate was also of gold. In her right hand Minerva bore a beaming lance, and in her left a buckler, called the Egis. The Egis of Minerva had embossed upon it the head of Medusa. Medusa was one of the Gorgons, a sea-nymph—she offended Minerva, and the goddess transformed her beautiful hair to frightful serpents. Thus disfigured, Medusa became an object of aversion and horror. Perseus, a prince of Argos, was employed to cut off this terrific head. Perseus, in this expedition, was assisted by the gods. Mercury gave him a cimeter, and the wings from his heels; Minerva lent him a shield, polished like a mirror, and Pluto bestowed upon him a helmet, which rendered him invisible. Thus equipped, Perseus flew to Spain, where he found Medusa, and unseen himself, presented the mirror to the Gorgon, —while she was gazing at herself, he cut off her head. Perseus afterwards presented the head to Minerva, who placed it upon her shield; and so frightful was it, that those who beheld it were turned to stone. The Egis was not often thus employed.—

it was only used to affright the bad. The meaning of this fable is, that if men, in the midst of crimes, are overtaken by the terrors of the wise and just God, they are suddenly stopped in the midst of their wicked purposes, and terrified at their own guilt, by a power, who is of purer eyes, than to behold iniquity with complacency. The Palladium was an image of Pallas which was supposed to have fallen from heaven. The Palladium was preserved with great vigilance in the citadel of Troy, because an Oracle had declared, that, as long as it remained there, the city would be invincible against all the attacks of its enemies. Diomed and Ulysses, two of the Grecian Heroes, contrived to convey the Palladium away, and Troy was taken. Eneas, the son of Venus, and the great ancestor of the Romans, is said, by some of their writers, to have recovered and brought it with him into Italy. They assert that this celebrated image was deposited in the temple of Vesta, as a pledge of the stability of the empire and dominion of Rome. Hence, the word Palladium is sometimes used figuratively, to signify the preservation or safeguard of any valuable object. As, for example, the Palladium of American liberty, or its security, is the virtue of our citizens. The Parthenon, called from one of Minerva's names, Parthenos, was the most splendid and beautiful temple of antiquity, and was erected in honor of this goddess at Athens. On a

conspicuous part of this temple was sculptured the different worshippers of Minerva—young and old, bond and free; and by means of these figures which have been preserved, we are enabled to know the style of dress common to the Athenians. The Panathenæa was a festival, celebrated in honor of Minerva. It occurred in our month of June. The principal inhabitants of all the towns in Attica, resorted to Athens on this occasion, bringing with them numerous victims for the sacrifices. Horse races, wrestling matches, and musical performances were exhibited for the public entertainment at this festival. The songs sung at the Panathenæa were commonly the eulogium of some citizen, who had performed a distinguished service to the state. Thus the achievements of heroes were kept in the memory of the Athenian people, and served as lessons to others who might wish to serve their country. An olive wreath was bestowed as a mark of the public approbation upon those who excelled in any of these competitions. At this festival a very interesting procession was formed. It was composed of different classes of the citizens, and those who appeared in it, were selected for their fine appearance. First advanced old men, still vigorous, who were of a majestic and venerable form—these bore in their hands branches of the olive tree. The old men were followed by those of middle age, clothed in polished armor, and after them proceeded

youths under twenty years of age. The young persons were of both sexes—the boys clad in plain garments, and the girls dressed with simplicity, and carrying baskets of cakes and flowers, as offerings to the goddess. These were of honorable families, and were attended by the daughters of foreigners settled at Athens. The latter carried a folding seat for the young girls to rest upon, and an umbrella to screen them from the sun; they also carried water and honey for the *libations*. Foreigners, or sojourners as they were called, who resided at Athens, held a rank inferior to natives of the city. This also was in accordance with the policy of "*Wisdom*," but she had then only half-witted *heathens* to be thus imposed on. Musicians, some playing on the flute, and others upon the lyre, *rhapsodists*, who sang passages from Homer's poems, and dancers of singular grace accompanied the procession, and passed through the streets, amidst a crowd of spectators. When the whole reached the temple of Minerva, a magnificent sacrifice ended the solemnity, and the assembly dispersed to different places, where they concluded the day in feasting and mirth. The most celebrated statue of Minerva in ancient times, was that of the Parthenon, thirty-nine feet in height, formed of ivory and gold. It was the work of Phidias, produced by the request of Pericles. The Athenians were offended at Phidias, because it was discovered that among certain figures,

engraved upon the shield of Minerva, he had placed likenesses of himself and of Pericles. In consequence, this capricious people banished Phidias, and he withdrew from Athens to Elis, where he was beloved and cherished, and where he made a statue of Jupiter, that was reckoned among the seven wonders of the world."

This, gentlemen, is the case of "THE BLUE-EYED MAID." I have "nothing extenuated, nor ought set down in malice"—I have not pledged myself for the *correctness* of her most marvellous *pretensions; you* must decide on *that* point; but I would advise, that you should not decide *hastily;* at all events, before you "HEAR BOTH SIDES." *Audi alteram partem*, is a wise maxim—act upon it in this instance at least.

And now for the REPLY of my beauteous client of "the second part," whose real name is "PRUDENCE," but sometimes in opposition to the former, called "THE LOVELY RIVAL;" and here I would incidentally remark, that, the heraldic motto of "The Blue-eyed Maid" is, *things as they are;* and the motto of "The Lovely Rival," *things as they should be.* Let the present and future generations decide, which is most appropriate—most for the honor, happiness, freedom and security of mankind in general, and for the American republic in particular.

My beauteous client of the second part, (for recollect gentlemen that I have the honor to act as coun-

sel for *both sides*, as you are aware advocates of my profession frequently do,) I say, my client of the second part wishes to be no less favorably introduced to your notice, under the modest title of "PRUDENCE," although, as just observed, from her successful opposition to "The Blue eyed Maid," she is more frequently denominated "THE LOVELY RIVAL," through me wishes to record her "Protest," and also her "*Reasons*," for questioning the *truth*, opposing the *views*, and guarding you against what she conceives to be the mere moonshine theory, and delusive *policy* recommended by her opponent in this controversy, and also affectionately to point out what *she* sincerely believes to be the most honorable, the most honest, the shortest, the surest, and the safest road to conduct you to the apex, the acme, the summit and the zenith of REAL "AMERICAN GREATNESS;" now then, HEAR patiently her REPLY.

1st. She ventures to *suspect* the truth of her rival's pretensions to a DIVINE ORIGIN, and consequently to the *honor* of creating this "rich and beautiful world," because of her taste for "war," *horrid war!* and although the "Blue-eyed Maid" has frequently represented herself as a "boarder," and parlor companion of her rival, and has not scrupled to give her address in the following words of inspiration, viz: "*I wisdom dwell with prudence*," yet the connexion is hereby *disavowed*, and my client of the *second part*,

professes to have witnessed so much of the low cunning, unprincipled evasion, hollow professions, and deceptive dealing of her opponent as to make her not only ashamed of her society, but also compels her to believe that so far from supporting her claim to a supernatural and DIVINE derivation, she is only the *fabled* goddess of the besotted idolaters, described in the following tissue of absurdity and contradiction, which is in full unison with her previous *auto*-biography:

"Minerva, otherwise called Pallas, the goddess of wisdom, arts, sciences, and war. She was the daughter of Jupiter, having proceeded from his brain, armed from top to toe. They pretended that Vulcan struck him on the head with an axe, to bring her into the world. *She* pretended to have invented spinning, weaving, making and coloring cloth, and building of towers, forts, castles, &c. She is represented in armor from head to foot, holding a lance in one hand, and several mathematical instruments near her."

As to the ground of her second argument, viz: On account of the variety and magnificence of her titles, it is indeed *admitted* by my fair client of the *second part*, that her opponent has thought proper to travel in various countries under the suspicious disguise of the *many assumed titles*, which have been already *quoted*, and under these dishonorable *masks*, grossly imposed upon the credulous, the unenlightened, the superstitious, and the ignorant, and suc-

ceeded to a most censurable extent, in swindling them out of their property, out of their privileges, and out of their *senses*. But as *Satan* succeeds best with his *infernal* schemes, when he "Transforms himself into an angel of light," so the "Blue-eyed Maid" has done more mischief to nations, churches, families and individuals, under the universally honored name of "Wisdom," than all her other "*magnificent titles*" put together, but the time has at length arrived to undeceive mankind, to disabuse the public mind, and remove from this *pseudo goddess* the hitherto fatally successful costume of her hypocrisy. The renowned Sir William Temple, has employed his pen to describe both Wisdom and Prudence in the following words: "Wisdom is that which makes men judge what are the best *ends*, and what the *best* means to attain them. *Prudence* is wisdom applied to PRACTICE, or that discreet apt suiting as well of actions, as words in their due *place*, *time*, and *manner*.

A greater than Sir William Temple, even the inspired St. James thus describes the wisdom which is of DIVINE origin, viz: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." It is possible indeed, that mere animal instinct, or natural cunning, such as my rival possesses in an eminent degree, may have sometimes amused itself

with the manufacture of "wooden nutmegs" &c.,* and even more wicked deceptions, and afterward dignified it with her "*magnificent title of Wisdom.*" But has not the same apostle more correctly defined it in the following words, viz: "This wisdom descendeth not from above, but *is* earthly, sensual, devilish." The truth is, there are no less than four kinds of "Wisdom," so called, viz. natural—political—celestial, and infernal "Wisdom," and which of these four my veritable "rival" has generally practised, I must leave you to determine—if not the *first* and *last only*, I should be glad to be informed, how many solid proofs can be exhibited of her identity with either of the other two. So much for her first,

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*The above was not spoken as meaning any insult to, or reflection on the *American character*, as such, any more than to the "constitution, government, and laws," nor was the name of America even mentioned in connexion with it. All countries have afforded, perhaps, equally ludicrous instances of low cunning, which deserve rather to be *laughed at* than seriously censured; while it must be admitted, that the following paragraph, of which an American and a "native," is the author, ought to subject him to at least an equal share of censure—but he is a "native," and I am, unfortunately for myself, a "foreigner."

"A Straightening Machine.—They are an ingenious people 'down east;' they can turn out wooden nutmegs, do. hams, do. pumpkin seed, glue combs, morus multicaulis cuttings from bass wood, and flannel sausages, all 'to order;' and they even invent any thing, from a mouse trap up to a steam engine; but there are some folks out West, whom it is hard for even them to beat. A Missourian has recently invented a machine for taking the kinks out of pigs' tails; and is about to get a patent for it."—*Pub. Ledger, March* 29, 1839.

second, and third propositions—arguments—reasons —claims—pretensions—or whatever other "*magnificent*" title or gaudy robe she may please to cover their nakedness with.

In support of her marvellous pretensions, my rival confidently refers to "THE DECLARATION OF INDEPENDENCE," but she ought to know that *documentary* evidence is not always conclusive. I can also quote documents, and it will be found that the one which I shall now *cite* in reply to her's, bears date nearly *nine years anterior* to her's, and as she does not prefer any claim to its authorship, or even to any knowledge of its existence, it will perhaps be admitted that at least some portion of *ignorance* may have attached itself to the celestial sapiency of my veritable opponent. The truth of *my* document may be inferred from the fact, that it was dedicated to General Washington, by his friend and neighbor Jonathan Boucher, extracted from No. 5, in the American Whig, and said to have been written by Mr. Livingston, Governor of New York, viz:

"Courage, then, Americans! The finger of God points out a mighty empire to your sons. We need not be discouraged. The angry cloud will soon be dispersed. The day dawns, in which this mighty empire is to be laid by the establishment of a regular American Constitution. All that has hitherto been done seems to be little beside the collection of mate-

rials for the construction of the glorious fabric. 'Tis time to put them together. The transfer of the European part of the family is so vast, and our growth so swift, that *before seven years roll over our heads,* the first stone *must* be laid. Peace or war, famine or plenty, poverty or affluence,—in a word, no circumstance, whether prosperous or adverse, can happen to our PARENT; nay, *no conduct of her's, whether wise or imprudent—no possible temper of her's, whether kind or cross-grained— will put a stop to this building.* There is no contending with Omnipotence; and *the pre-dispositions are so numerous and well adapted* to the rise of America, that our success is indubitable."

This remarkable paper is not referred to for the purpose of deteriorating from the Declaration of Independence, in any portion of its real value, but to convince my opponent that there are *two sides* to almost every subject, although it is possible there may be no *end* to some of them.

My opponent also professes to have given FREEDOM to these United States, I am much mistaken if this hypothetic boast, will not also be classed among the *two-sided* subjects, by a very numerous and intelligent portion of the community. See the following view of it, published by a talented native American, in "The Public Ledger," newspaper, for February 22d, 1839. Speaking of Washington, he says:—

"We are not among those who ascribe to this

great man the whole credit of the revolution. That contest ORIGINATED in the high spirit of a virtuous and enlightened people, who *inherited* freedom, knew its value, and were resolved to maintain it. Neither are we indebted to Washington's forbearance for the preservation of our republican institutions. *They* were imported as a birth-right by the first *English* settlers of the continent, had always been maintained with jealous vigilance, and would not have been surrendered to Washington, or any other man. Our revolutionary fathers fought to *preserve*, not to ACQUIRE freedom; and the revolution would have begun, proceeded successfully, and resulted in a republican constitution for the nation and each of the States, had Washington never been born."

And again:

CAUSE OF AMERICAN INDEPENDENCE.—"If," says the author of Lacon, "a private country gentleman in Cheshire, about the year 1730, had not been overturned in his carriage, it is extremely probable that America, instead of being a free republic at this moment, would have continued a dependent colony of England. This country gentleman happened to be Augustin Washington, Esq., who was thus accidentally thrown into the company of a lady, who afterwards became his wife, who emigrated with him to America, and in the year 1732, at Virginia, became the mother of George Washington."

Passing over much of the matter suggested by my rival, (see pp. 23, 24, &c.,) as remarkable only for drollery, irony, or pun, or if the real facts of the case be indeed there embodied, as deserving of everlasting reprobation and infamy, I would proceed seriously to object to the course of policy recommended by her respecting "foreigners," particularly those from the British dominions, and at the same time to record my *reasons* for advising a very different mode. Her course I hold to be both ungrateful and impolitic, although among the vulgar, the ignorant, the dishonest, and the dregs of mankind, it might pass current for a while. My reasons are the following, viz:

1st. We are indebted to foreigners for the very country of which we are so justly proud, as well as for the very essence of our freedom or independence; "other men labored, and we are entered into their labors." Great Britian expended MILLIONS of her treasure on this country, from which we are deriving all the benefit, and the country was indebted to her to the amount of MILLIONS before the revolutionary war, nor can I see any possible cause for hatred and animosity against our English ancestors, on account of that war, which after all is said and done, was a quarrel *not* between *two* nations, (for the Declaration of Independence, the constitution and laws of these United States, had then no existence,) but it was, in point of fact, a

difference of opinion between subjects of the *same government*, and if the results have been so fortunate for us, gratitude to the Almighty, for *undeserved favors*, and not insult, provocation, low cunning, abuse, and base ingratitude should mark our conduct and distinguish our enlightened policy. The anecdote of the two *novices*, who received each a *shell* of the *oyster*, while the *third* availed himself of the *contents*, may almost be considered an illustration of this subject.

Another reason is founded upon the fact, that we owe our personal origin to foreigners. It is said of a certain cynic philosopher that he lighted his lamp in the day time, to assist him in discovering that rare commodity, an honest man: where can we now find a true aboriginal American, unless perchance, we happen to meet some wandering Indian, in the depth of the forest shade, and they, poor, persecuted beings, will not hesitate to admit that *foreigners* only, or the descendants of foreigners, *mosquito-like*, *swarm* on the green sward of their native plains, and rudely shoulder them from the humble thresholds of their wigwams. Is it too much then to expect from these same foreigners and their descendants, that they ought to make a national application of one of heaven's high commands, viz: "Honor thy father-*land*, and thy mother *country*, that thy days may be long in *this* land which the Lord thy God giveth thee."

Another reason is based upon the *axiom* that to foreigners we are indebted for our *language*; it seems essential to the distinctive character of any nation, that it should have a language peculiar to itself, thus the Hebrews have their's, the Greeks their's, the Latins their's, the French their's, the Spaniards their's, the Germans their's, and so of the rest, but what language has been invented for the United States of America? *none;* and had we not wisely retained the *English*, as our "mother tongue," we should have been thrown back upon the Babel "confusion worse confounded," which the unintelligible jargon of all nations has flung upon our shores; we are then indebted to England for the very medium through which we hear "the sweet music of speech."

Another relates to the *laws* by which we are governed as a people. It is well known that the commentaries of Judge Blackstone, Sir Matthew Hale, the unrepealed laws still in force since the country was an English colony, the legal decisions of Chief Justice Kenyon and other eminent British authorities, are constantly produced in our courts here, as the best criteria of appeal in all difficult cases of forensic importance.

Another relates to literature and education. If you will only visit your most respectable universities, medical colleges, and education departments, and inquire what authors are read and studied as standard

works, in the most learned and useful professions, you will soon discover that they are "foreign works," and principally British authors: Cooper, as a novelist—Washington Irving, as the author of very pleasing sketches—and Mrs. Sigourney, as a poetess, have, with various others, all their respective merits; but, if *languages*, *philosophy*, *science*, and the arts, were depending on them, our seats of learning would be poor indeed.

The second fundamental principle, which I also approve, recommends "The extension and deepening of sound education and solid erudition, in order to enable us to cope with the most learned and popular authors in Europe."

It is said that some of those universities, colleges, academies, halls of science, seats of learning, with others of perhaps equally "magnificent titles," claimed to have been founded by my *learned rival*, teach little more than what is called "the entrance course" in some European universities. Should this be proclaimed, by her or her votaries, as a false report, the point can be easily decided by a comparison of *her* collegiate course with the following synopsis of the course of studies in "TRINITY COLLEGE, DUBLIN," Ireland, and which may serve as a specimen:

COLLEGE COURSE.

ENTRANCE.

Greek.—First eight Books of Homer's Illiad.—Ormston's Extracts from Greek Writers—Walker's Lucian—Greek Testament,

viz: Four Gospels and Acts.—*Latin.*—Virgil's Eclogues, 1, 4, 9—First six Books of Æneid—Terence, Andrian, and Heautontimorumenos; Sallust; Horace; Juvenal, 3, 10, 13, 14, Satires

SCHOLARSHIP COURSE.

Every Greek and Latin Book read for Entrance and from the First examination to the Easter Term of the Junior Sophister year inclusive.—Senior Sophisters, read in addition, Livy, to the end of the 30th Book.

EXAMINATIONS.

JUNIOR FRESHMEN.

Hilary.—Murray's Logic, to the end of the fourth Chapter, 3d Part.—Homer, Books, 9, 10, 11, 12, 13, 14—Six last Books of Æneid.

Easter.—Remainder of Logic.—Locke, viz: Introduction, and first 11 Chapters of the 2d Book.—Homer, Books, 15, 16, 17, 18, 19, 20.—Horace, viz: Odes, Epodes, and Carmen Seculare.

Trinity.—Elrington's Euclid, 1st Book—Homer, Books, 21, 22, 23, 24—Sallust.

Michaelmas.—Second and Third Books of Euclid—Xenophon's Anab. Books, 1, 2, 3, 4—Terence, except the Eunuch.

SENIOR FRESHMEN.

Hilary.—Definition of the 5th Book, and 6th Book of El. Euclid, except prop. 27, 28, and 29, of 6th Book.—Stock's Lucian—Juvenal, Sat. 1, 3, 4, 7, 8, 10, 13, 14, and Perseus, except Sat. 4.

Easter.—Algebra, Plutarch, Numa and Lycurgus; Livy, Books, 1, 2, 3, 4, 5.

Trinity.—Locke, remainder of the 2d Book, (omitting from 12th to 73d Sect. of the 21st Chapter, and from 11th Sect. to the end of 27th Chapter;) and first six Chapters of 3d Book—Demosthenes, Vol. 1st—Cicero, viz: Lex. Manilia, Archias, Milo, Marcellus, and Ligarius.

Michaelmas.—Remainder of Locke—Demosthenes, 2d Vol.—Cicero's Orations against Cataline, and 1, 2, 9, Philippics.

JUNIOR SOPHISTERS.

Hilary.—Brinkley's Astronomy, to the end of the 18th Chap., omitting from Sect. 117, to the end of Chap. 7.—Note on Sect. 145—Examples in Chap. 11, the whole of Chap. 12, and from Sect. 302, to the end of Chap. 16. Demosthenes, 3d Vol. Virgil's Georgics.

Easter.—Hamilton's four Introductory Lectures—First Sixty-six Pages of Selections from Helsham's Lectures. Demosthenes, 4th Vol. Horace, Sat. Epist. and Ars Poetica.

Trinity.—Remainder of Selections from Helsham's Lectures. Philoctetes of Sophocles. Tacitus de Moribus Germanorum and Agricola.

Michaelmas.—Stack's Optics, excepting Sect, 2, 4, 6, 9. Euripides, viz. Hipp. and Iphig. in Aulis. Livy, Books, 6, 7, 8, 9, 10.

SENIOR SOPHISTERS.

Hilary.—Burlemaqui's Natural Law, omitting first four Chapters 1st Book, and 8, 9, 10, and 11 Chapters of 2d Book, reading however 1st Sect. of 9th Chap. and 1, 4, 9, Sect. of 10th Chap. and 11, 12, 13, 14 Sect. of 11th Chap. Sophocles, viz. Electra & Œpidus Tyrannus. Livy, Books 21, 22, 23, 24, 25.

Easter.—Butler's Analogy, Introduction, Part 1. Chapters, 4, 5, 7, and Conclusion; all Part 2, except 7. Sophocles, Œdip. Coloneus and Antigone. Livy, Books, 26, 27, 28, 29, 30.

Trinity.—Leland and Porteus—of Sophocles, viz. Trachinæ. Livy, Books 31, 32, 33, 34, 35.

Michaelmas.—Tully's Offices, ending with Formula Stoicorum. Longinus. Annals of Tacitus.

Examination for Science Medal.—All the Science of the Under-Graduate Course, and omitted parts of Brinkley's Astronomy, and Stack's Optics. First 16 propositions of Newton's Principia. Application of Algebra to Geometry. Butler's Analogy, as above.

Examination for Classical Medal.—Longinus. Æschylus septem contra Thebas. Annals of Tacitus. Cicero de Oratore. Art of Poetry of Horace.

Fellow-Commoners answer for their Degree in the Easter term of their Senior Sophister year, and read Longinus and Tacitus, in place of Sophocles and Livy.

The following is from the writer already quoted, on American literature. Let us hear what he says in his journal for March 11, 1839:

"LITERATURE.—It cannot be denied that literature has undergone during the present century, and par-

ticularly within the last twenty years, a rapid decline. The press, it is true, still teems with a numerous brood of mongrel productions; but they realize the fable of the fox that boasted to the lioness of her superior fruitfulness—however numerous her whelps, they were but foxes still. We are deluged with new works, not one of which will outlive the year of its publication. Compilation follows compilation; old dishes are hashed up, produced and reproduced; the stall of the bookseller is crowded with fashionable novels, miscellanies, sketches, tales, tomes, Peter Parleys and Penny Magazines; but there is not among all its accumulated trash a single volume for which posterity will be grateful. Even the *attempt* to earn an elevated literary reputation appears to be abandoned; and the paths which once acknowledged the footsteps of Addison, Pope, Johnson and Scott, are now crowded by a paltry race of *magazine mongers*, grinders of useful compilations and haberdashers of trash for children, more unsubstantial and unwholesome than green fruit."

My next relates to *Wealth*. Ask our banks, and wealthiest merchants, from what source they have obtained their capital and specie funds. The banks and merchants, if they speak *truth*, will point out England as the grand fountain of specie capital and wealth. If from these we glance at our most grand, splendid, and useful inventions, such as gas-light, and rail roads—our cotton factories and machinery—our founderies and glass works—our agriculturists, horticulturists, botanists, and florists, and enquire

from whence came their projectors and managers? the answer will be, "*we were all originally foreigners.*"

My remaining arguments on this part shall be built upon "Policy." England is, confessedly, the most wealthy, the most powerful, and the most generous nation in the world. Her amazing wealth may be inferred from the fact, that there are few nations which are not her debtors, and she is debtor to *none.* At the time of the Revolution, the merchants of this country were considered indebted to her in the amount of *eighteen millions of dollars,* and some say, the war offered to them the most *convenient* mode of payment. How much the present race of merchants and banks owe to the same quarter, in consequence of the late pressure, is not, I believe, generally known, but it is *well known* to be "pretty considerable." The following may furnish some idea.

State Indebtedness.—The Albany Argus of Tuesday, contains a statement prepared by Mr. Flagg, late Comptroller of the State of New York, showing the amount of stock issued, or authorized to be issued, in different States of the Union. Eight States, it appears, have kept themselves clear of such indebtedness.

Maine is in for	$555,976 00
Massachusetts	4,200,000 00
New York	18,262,406 84
Pennsylvania	27,300,790 00
Maryland	11,492,900 73
Virginia	6,662,089 00
South Carolina	5,753,770 12
Alabama	10,800,000 00
Louisiana	23,735,000 00

Tennessee	7,148,166 66
Kentucky	7,360,000 00
Ohio	6,101,000 00
Indiana	11,890,000 00
Illinois	11,600,000 00
Missouri	2,560,000 00
Mississippi	7,090,000 00
Arkansas	3,000,000 00
Michigan	5,340,000 00
	$170,806,179 35

Amount of sums exported from England between 1816 and 1825, and absorbed by the loans of Mexico, Colombia, Chili, Poyais, Peru, Australia, Guatemala and Guadalaxara, and 4 to 500 millions exported of late years to Russia, Spain, and the United States.

I, however, for one, most devoutly hope that another war, such as we have recently been threatened with, will not afford a similar opportunity of balancing accounts. See the following paragraph from the "Public Ledger," of Feb. 25, 1839:—

"Gen. Scott arrived in this city on Saturday, on his way to Washington, to confer with the President upon the difficulties on the frontier. He represents the people as in a high state of exasperation; saying that the feeling once confined to a few lawless persons on both sides, is now pervading the whole population, and that if 20,000 men more were wanted for a Canadian invasion, they could be collected in one hour." *Quere*—Would the General volunteer to be their commander?

That she is the most *powerful* as to extent of *territorial dominion*, alliance, and influence, admits of no

dispute, not to speak of Great Britain and Ireland, including the Isle of Man, North and South Wales, &c.; her possessions on the continent of America alone, are reported far more extensive than the United States; witness the ample regions of Upper and Lower Canada, Nova Scotia, New Brunswick, Prince Edward's Island, Cape Breton, and Newfoundland, not to mention the West India Islands—but all these constitute only a comparative speck on the map of her vast possessions, her almost boundless *principalities* and dominions in the East Indies, in Africa, Australia, including the continent of New Holland, New Zealand, the islands of the great Pacific, added to the fact that the boundless liquid world, over which the heathen god Neptune so long swayed his trident sceptre, is now the vassal of England; for, without a rival, "Britannia rules the seas."

"The Extent of the British Empire.—The Montreal Herald, speaking of the possessions of Great Britain, says:—On her vast territories the evening rays forsake the groves of Honduras, his morning beams strike the spires of Calcutta, and before they disappear from the population of Montreal, they gladden British subjects on the western shores of New Holland. The British flag is never struck, and the ships of her navy, her wooden walls, are floating fortresses, with military stations, dotting all over the globe, in every clime and in every sea.

Mr. Webster in one of his speeches, describes England, as a power to which, for purposes of foreign conquest and subjugation, Rome, in the height of her glory, is not to be compared—a power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat following the sun, and accompanying the hours, circles the earth daily, with one continuous and unbroken strain of the martial airs of England."

The comparative strength of the British Navy and those of France, Russia, and America.—The English ships of the *line* are stated to be 90; of France, 49; of Russia, 50; United States, 15.

The English frigates number 93; French, 60; Russian, 25; American, 35.

The English steamships of war, 12; French, 37; Russian, 8; American, 1, building 9.

Her land forces are admitted to be proportionably powerful.

As to her alliances, all the political powers on earth may be said to be either her allies or her dependents; so that like a mighty "steamboat," she tows creation after her, politically speaking: Is it not, then, sound policy to secure her friendship, rather than wantonly provoke her wrath. The political rank which she now holds is widely different from what it was when these States were separated from her. The following is quoted from the last speech of the young British Queen to her parliament:—

"I have been engaged, in concert with Austria, France, Prussia and Russia, in negotiations with a view to a final settlement of the differences between Holland and Belgium."—*Queen's Speech, Feb.* 1839.

As to the generosity of Great Britain, the late case of the French indemnity claim, is no contemptible instance of it: never was there a fairer opportunity to renew the old quarrel with effect, had England been so disposed; France, to avoid paying so large an amount, would willingly have united with England to make war on this country. It is admitted on all hands, that *we* were not in a condition either as to

army, navy or fortresses, successfully to resist. At this eventful crisis, the royal William of England nobly volunteered his mediation—it was joyfully accepted—and he instantly ordered Louis Phillippe to pay—to pay without any abatement—aye, and to pay *with interest;* and had he refused to obey the mandate, another field of "Waterloo" might have witnessed another interview between the lion of England and the eagle of France. But Louis Phillippe was too wise a politician to risk his throne and sceptre on *the event.* The *generosity* of England is almost constantly manifested by liberally contributing in any exigency which afflicts this country. The large contributions obtained to repair the damages occasioned by the late great fire in the city of New York, and every similar occurrence, comments on the fact. I can speak from personal knowledge, that the amount of little less than 200,000 dollars in cash, value and legacies, were contributed towards public institutions in America; and for contributions in support of some college, school, church, sect, or to redress some calamity in this country, England, Ireland and Scotland, are almost constantly honored with the presence of begging commissioners. And is it sound policy to shut up such fruitful sources of benevolence by such inflammatory language as my rival employs? But does Great Britain ever send to us for assistance, in her emergencies, to build her

colleges, schools, churches, or to repair the ravages occasioned by fire? I *trow not;* I never heard of an instance of the kind.

A more wise, consistent, and honorable line of conduct to be observed towards those "*foreigners,*" who come as emigrants or settlers to our shores, than my opponent recommends, (see p. 23,) according to my views, may be gathered from the following *supposed form* of a letter which, from *facts* and *actual* experience, I should wish every foreign emigrant to be enabled to write home shortly after his arrival among us, viz:

"My Dear Friend—

"It gives me *heart-felt* pleasure to inform you, that by the blessing of Providence, we all happily escaped the dangers of the great deep, and safely arrived in this land not of *promise* only, but of *performance* also, for however extravagant the *printed* accounts which we had read in praise of this country, and particularly the placards circulated by the sea captains, in our native town, who, you may remember we were told by *some*, only wanted to make up their usual number of passengers, at our expense, yet I can now inform you from personal experience, that even the one half was not told us. The captain and crew were kind, humane, and very attentive during the passage, and on arriving at the wharf in the fine City of Philadelphia, several kind ladies and gentlemen came on board, being members of a patriotic society which we were informed, and have since found to be correct, is established in each American sea port for the same benevolent purpose. They cordially welcomed us to their shores, saying in substance to us, 'We hail you as some of our *best friends;* you have sold your little property in the land of your fathers, and brought the amount to circulate among us; you have nobly decided to give the preference to our country, and government, and have ventured your persons on the great deep; you have come to assist us with your *inventions*, your talents, and

your industry; in return, we feel that we only do our duty by endeavoring to prove to you that your confidence is not misplaced; we will faithfully advise you how to dispose of your little capital to the best advantage for your family and descendants, the most suitable part for you to settle, or the most profitable business for you to embark in. In the mean time we shall direct you to honest places of temporary accommodation, where yourselves and your property will be safe and retired, until your ultimate wishes be carried into effect.' All this we have had realised most fully, so that you need not fear to dispose of your property, and come immediately, and advise all your friends to do the same.

"Yours affectionately,

"——— ———."

Now this I should call the very essence of *sound* policy, to say the least; you would then have a race of settlers, not like too many who have arrived here —the scum of the earth—the refuse of all nations—the moral filth of the world—paupers—vagrants—vagabonds—swindlers—robbers—murderers—outlaws—and such like, by whom it is a pity such a fine country should be disgraced; but you would shortly drain from the nations of Europe the wealthy,—the wise,—the learned,—the moral,—the pious,—and the important national benefits which would consequently accrue to these United States, may well be imagined, but cannot easily be described —we should then have more announcements like the following:

For Iowa.—Nearly a thousand Saxons lately arrived at New Orleans, bound for Iowa, or Missouri, with upwards of one hundred thousand pounds sterling, in gold and silver.—*Pub. Ledger, April* 23, 1839.

So much may be said in illustration of the third fundamental principle of American greatness, viz: "The sedulous cultivation of the esteem, the respect, and the veneration of the *better orders* of foreigners of all nations, more particularly those of the British Dominions, if only to induce a more wealthy and deserving class of emigrants to settle among us."

Another fundamental principle of "*American Greatness*," and which I fully approve, (see p. 12,) you may recollect recommended the "most sincere and deferential submission to the Constitution, Government, and Laws of these United States, in opposition to all mob violence, and 'Lynch-law.' so called." At present, the Judge whose decisions seem to be most generally respected and feared throughout the community, are the summary, disgraceful, and exterminating decisions of "*Judge Lynch*," who aims at holding within his own individual grasp all the Presidential, Congressional, Senatorial, and Executive powers. This imaginary personage is, in fact, Judge, Jury, Executioner, and all, in his own person, while the justice or injustice of his proceedings, is not a subject of examination, until it is impossible to reverse them. See the following specimen:—

"Horrid Results of Lynching.—In Schuyler county, Illinois, a man by the name of Sampson stole a trunk while laboring under derangement of mind, and being pursued, was caught and whipped to death for the offence. His brother, a highly respectable citizen,

was in pursuit of him when he learnt the melancholy story of his death. His delirium was caused by sickness, and he had escaped from his brother's house but a short time before he was seized and Lynched till he died."—*Boston Times.*

But a short time before, a man was *roasted* alive over a slow fire.

"Thus it always turns out, when any other course than such as is sanctioned by law is pursued to remedy an evil, or to bring an offender to justice. Under the plea of dealing *justice* to an offender, crimes are perpetrated far more atrocious than those which are urged as affording a pretext for their commission. Yet we regret that there are to be found, in every community, individuals so ignorant of their own rights as freemen, and of the rights of others, as to publicly advocate this system of 'summary justice,' or Lynch law. Though we are aware that most of these advocates may be found only among the valiant pot-house politicians of the day, yet their influence, small as it may be, and convincing as their arguments generally are of their own ignorance, can be traced, in its effects, in various parts of our country during the last few years. Who is there *now*, among the mob by which this morally innocent man was sacrificed, but would hide his head at his participation in the crime."—*Ledger, March* 20.

But my fourth principle for securing American greatness, relates also to the reformation of certain existing laws, which it is presumed are not honorable to a great and free country—to the abrogation of certain offensive and unnecessary celebrations, usages, and customs—the reformation of the public "press," and very especially the ecclesiastical condition of the country.

The *laws* which, in my humble opinion, more particularly require reformation, are the following:—

1st. The laws which relate to imprisonment for debt.

These, even in this state, were positively abominable —to be convinced of this, one need only read the following humiliating statement which appeared in one of our public newspapers:

"Creditors were in the practice of reducing their claims of $5 50, $6 or $7, with a view to the imprisonment of the small debtor, or to debar him from an appeal or the legal stay of execution for three months, whenever the claim did not exceed $20. The consequences of such rigor, in its prevailing extent, were highly onerous to the poor unfortunates. The Arch street Prison was, by reason of the measure, well tenanted. In a few months no less than forty persons were locked up for debts, varying from 2 or 3 cents to 5 dollars, and confined for various terms, from a single day to a month. The total amount of the claims was ascertained to be less than $29, while the costs of the magistrates and constables were in each case from $1 25 to about $2 75 or upwards—together in the cases referred to, upwards of $85, or nearly three times the amount of all the debts. But few paid the amount of judgment and costs in these instances—say about one-fifth of the number. The very object of imprisonment, to exact the demand of the creditor, was defeated. The means proved inadequate to the end proposed to be obtained. Most of the debtors were released under the Bread Act, the Thirty day Act, or by the Insolvent Law. Some of the creditors, of persecuting dispositions, paid bread money, at 20 cents the day, or $1 20 per week, to an amount beyond the original debt and interest, and others subjected themselves to fees and expenses of opposition to double and treble their claims. The unmerciful and revengeful acted under color and by virtue of a disgraceful, oppressive law of the land."

If this be a fair specimen of the unrepealed laws on this subject, in other states, there cannot be a reformation too soon.

As to certain public "celebrations," "customs," and "usages," I have already trespassed so long on your time and patience, that I cannot be so cruel as

to detain you for particular *detail;* and I shall therefore on this point only incidentally observe, that if the annual amount expended in *powder* every 4th of July, instead of unnecessarily alarming the animalculæ republics, who claim to be *natives* of the sun-beam and the nebulæ, were applied to the purchase of food, clothing, and fuel, for the famishing poor during each of your long ice-bound winters, it would be a glorious "REFORMATION," not to speak of the *saving* of human life—the blowing off of legs, hands, arms, &c.—the curses, lies, and blasphemy, which are the usual accompaniments of *that day:* and not to speak of the *bad feeling* engendered among "foreigners" who, although from courtesy, they may not say so, most certainly *feel* it to be an annual insult to their feelings, especially those from the British dominions.

The following, on the subject, is extracted from a very sensible article headed, "*The Fourth of July,*" from the pen of Russell Jarvis, Esq., a native American, and the talented proprietor of "THE WORLD." See his paper of May 6, 1839.

"We urge another objection against celebrations out of town, and, as we consider it, the greatest of all. All such exhibitions are merely for the purpose of eating and drinking. No arrangements are usually made, excepting for a dinner and wine. If any *toasts* are offered, they are usually *volunteers*, the *vinous* effusions of the brain steeped in the second, or at least in the first bottle, and not the previous preparations of a committee *not yet intoxicated. Sober* thoughts are always the best, and especially on subjects so exciting as politics; and therefore we may expect that truth and decency will be violated less by *sober committees* than by *inebria-*

ted volunteers. Then what improvement is to be derived, what proper reflections inspired, what new and useful ideas are to be obtained, from *roaring* over a bottle of wine, absolved from the restraints usually imposed by the presence of the *public*, the community of which we are a part? In this view we regard these out of town celebrations as schools of moral mischief, and have seldom heard of one that was not marked by some discreditable incident."

My next glances at the reformation of the Public Press, so frequently denominated the "Great Palladium" of the country. Personal and domestic slander, calumny and scandal may have slain their thousands and tens of thousands, but it is said that the press of this country trades in wholesale aspersion, and with electro-telegraphic despatch circulates its upas poison from editor to editor, from village to village, from city to city, from island to island, from nation to nation, from sea to sea, and from shore to shore, and in most cases where any party interest is at stake, will refuse to publish the antidote or reply.

The following melancholy portrait of the public press in this country, is from the pen of the eloquent Mr. Webster, who had *felt* the necessity for such an *expose:*

"The press, when *judiciously managed*, is one of the greatest blessings of a civilized people; when *abused*, it is the most powerful instrument of mischief. Probably no civil privilege in this country is so much perverted and abused. In no country is reputation held so cheap. Slander, like the scythe of death, levels all worth and distinction; the press, one of the noblest instruments of improvement, is converted into an instrument of deception. The moral effect of this abuse is lamentable, for it seems to have become a ruling belief of partisans that a man has a right to defame those who differ from him in opinion.

"At present, no reputation is safe, especially that of a man in public life, or one who appears before the public for the most laudable purpose. What a noble improvement in our public prints shall we witness, when facts shall be carefully collected, judiciously selected and fairly published, without *conjectural* inference; and when *principles* shall be discussed with ability and candor, without assailing *character* and *motives*."

Would to God this applied *only* to *political life*. The slanders of the *church press* are still more degrading and intolerable.

One Editor, indeed seems to have *ventured* to lift his feeble voice in favor of the reformation to which I now briefly advert, and to set the example in his own person, but how far it will be followed by others, remains to be seen:

"The editor of the Richmond Whig has declared that 'he will not aid in any attempt to injure the private reputation of any man, because he may differ from him in political sentiment.' The principle is correct; it should be inscribed in characters both legible and durable, upon the walls of every printing office, and of every State House and Capitol in the country. Moreover it should be committed to memory by every politician, and frequently repeated for the benefit of the rising generation."

Well has the poet remarked,

> "On Eagle's wings immortal scandals fly,
> While *short*-lived truth is born but to die."

Another refers to politics:

"Who is not sick—sick—sick of politics? Who does not curse the hour when the political war, which has prevailed for some ten years, certainly the noisiest since the days of Babel, was commenced? Who is not tired with the eternal clamor and confusion made by partisan zealots and partisan priests—the hard knocks and ugly names—big meetings and small riots—long documents and hot speeches? Who does not wish the whole lot of presidents, and would-be presidents, politicians, banks, congressmen, orators, editors and all to the deuse?

Our people have grown savage; the parties appear to be fully prepared to devour each other.

> Contention, like a horse
> Full of high feeding, madly hath broke loose,
> And bears down all before him.

A political paper, to be popular, must breathe nothing but blood and thunder—a speaker, to catch the hearts of his audience, must rail like a fishmonger, and even elevated statesmen are expected to

> ———'Unpack their souls with oaths,
> And fall a cursing.'

An observer would scarcely believe that we are the same quiet, good-natured, comfortable people that overspread this fair land a few years since. They were happy and peaceable—we are the most miserable dogs that ever lived. We never speak on politics except to rail and manage in one way or another to keep ourselves most of the time fuming like a steamboiler. Politics—politics—politics! Americans live upon it. It is the business of life. Quarrelling is the greatest enjoyment of 'our happy people.' From one end of the year to the other, we smoke like an unquiet volcano. Are we poor? politics is our business—are we rich? it is our pleasure. Politics! It has conquered every heart, and mortgaged every tongue; it has engrossed every circle, and impregnated the very atmosphere we breathe. It is howled in the town-meeting, vociferated in the oyster cellar, and lisped in the drawing-room. Even the ladies have become politicians; and instead of discussing the latest fashion, discourse learnedly on the failure of the loan, and the rough antics of Wise or Prentice.

> 'It is the very error of the moon,
> That comes more near the earth than is her wont,
> And makes men mad.'

Vain are all the attempts of a careless, laughter-loving wight to escape from politics. Let him go where he will, the nation's calamities and dangers are thrown in his teeth. On the promenade, or at the athenæum, in the theatre, or on 'change, he is saluted at every turn—'What news from Washington?' 'Is it true that Van Buren and Biddle have shaken hands and buried the hatchet?' 'Is the loan taken yet?' &c. &c. until he gives up in despair."—*Pub. Led. March* 11, 1839.

"To Preserve the Purity of Elections.—An act for this purpose is before the General Assembly of the State. It provides for the election of an inspector of each party. Such a law is very much required; for there cannot be much doubt that deep corruption has characterized our election polls for the last few years; that fraud and perjury will still characterize them in future, unless some such act as this should be passed, for all parties have corrupt leaders, and therefore neither of them is to be trusted alone. The only way to keep politicians at all honest, is to take away from them the *opportunity* to be dishonest. Under the present election law there are too many opportunities; for it is very seldom that the judges and inspectors inside of a poll are of different politics. But if the board of judges and inspectors be divided in politics, one side will be a check on the other; there will be no chance for cheating, perjury, or evasion of the laws; for both being interested to prevent it, they will each of them keep vigilant watch, that none but *legal* votes are *taken*, and that no votes but those so legally taken shall be *counted*. 'Set a rogue to catch a rogue,' is a saying nearly as old as roguery itself."—*ib.*

Another law, which calls aloud for *reformation*, is that respecting "*marriages*," and "*divorces*." So very few obstacles are thrown in the way of juvenile, premature, and inconsiderate marriages,—and still *fewer* in the way of "divorces,"—that the system, by some, is considered highly objectionable. It is said there is no law in this state requiring witnesses to be present—the *banns* to be published—the ceremony to be publicly performed—a marriage certificate to be given,—or even a register to be kept. Any respectable married lady, who reads the following, may well be alarmed for her reputation and that of her innocent offspring, unless she can manage to be the keeper of her own marriage register, viz:—

"We have no law compelling the keeping of a register by all persons who perform the marriage ceremony: our marriages are sometimes celebrated by clergymen, sometimes by justices of the peace, and sometimes before witnesses, without the intervention of either clergyman or justice."—*Sergeant & Rawle's Reports on the Laws of Pennsylvania*, vol. 2, p. 477.

Is not this lax system enough to make the nations of Europe look with contempt on an American marriage? and then as to "divorces," read the following, and say if these laws are so "perfect," as neither to require nor admit of amendment:—

"Divorces.—'What God has joined let no man put asunder.' The legislature of Alabama which has just closed, divorced twenty-six couple. It appears that the good old doctrine that marriage is indissoluble no longer prevails. This is becoming a fine state for sensualists, who may marry fair women, and after feasting on their beauty until it fades, have themselves divorced with very little trouble, and marry others—'O! shame where is thy blush.'—*N. York paper of Saturday, 22d April.*

See also the following from the Public Ledger:—

"In your paper of this morning, I see, among the police reports, an account of the case of Julia Humphreys and her sister, said to have been married both to the *same* husband, and by the *same minister!*"

"Divorces.—There were forty applications for divorce at a late term of the Supreme Court of Ohio."

As to her "glorious variety of churches, sects," &c., (see p. 22,) she is well aware that all the more orthodox of them are derived either directly or indirectly from the established church of England. The "Mormons," indeed are an *exception*, being, as I understand, indisputably of native growth, at least so it would seem from the following quotation, and I

have no wish to dispute with her the *honor* of their *inspiration*, or to deny, that they, as well as my rival may have sprung from the "brains of Jupiter," or else that they are, in very deed, an emanation from her own "*magnificent wisdom.*"

"A HISTORY OF THE MORMONS, from their *origin* in New York, to the present time, is about to be published by two learned gentlemen of Missouri."

But I have so often explained myself on the subject of church reform, that any thing which I might now advance, on that point could be considered little short of tautology or repetition.—More hereafter.

When these "amendments" shall be made, with many others perhaps equally important, which your own good sense will point out, and which I need not at *present* detain you by enumerating, but which I hereby pledge myself to promote, if I can only secure your patronage and co-operation. I say, when this "REFORMATION" shall be carried into complete effect, in other words, when the "FOUR FUNDAMENTAL PRINCIPLES OF AMERICAN GREATNESS," shall have their full and perfect operation,—when our boasted "Surplus Revenue," the funds of the Colonization and Anti-Slavery societies, with the result of a vigorous application to the benevolent every where, shall have raised a sum sufficient to effect, by honorable purchase from their owners, with their own consent, which I understand would not be withheld, without any bad feeling, the

emancipation of "the sable sons of Ham," with the approbation of CONGRESS, and thus, in the most correct way obliterate the odious blot of *slavery* from a professedly *free* nation, we may indeed with truth and pride exhibit to an admiring world our noble country, not as a clumsy, tawdry, poverty-stricken, uneducated country female, as some would have her, but as a MAJESTIC, PRINCELY LADY, adorned with every grace, beauty, excellence and accomplishment which imagination can paint; a model for the universe—an asylum for the oppressed—the home of THE FREE—the desire and hope of mankind realized, while the flimsy, sophistical, dishonorable system of my opponent *at best*, could be only comparable to the transient light of the meteor or rainbow, which may for a moment gild the outskirts of the gathering tempest, but quickly evanishing, leaves behind it the horrors of darkness. Finally, you may rest assured, that nothing short of the REFORMATION which I have advocated, will prove to the world that the oft-repeated motto of our Commonwealth is any thing more than mere moonshine, without substance or meaning, viz:

"VIRTUE, LIBERTY AND INDEPENDENCE."

ADDENDA.

MINUTES

Of certain proceedings relating to a Lecture delivered by request, in Trinity Church, Kensington, Philadelphia, on the 8th day of March, 1839, *by the Rev. G. M. West.*

TRINITY CHURCH, *March 27th*, 1839.

For the proceedings of this day, see Document marked No. 1.

TRINITY CHURCH, *April 1st*, 1839.

The committee nominated at the last meeting, assembled this evening, together with a considerable audience, when some preliminary discussion took place on the subject of the "Governing Resolution," marked No. 2, (see same,) which was finally repassed unanimously by the committee, and authenticated by the official signatures of the Chairman and two Secretaries. The committee nominated Peter Rambo, Esq., to the office of Chairman, which was immediately accepted, and J. G. Ambler, and Joseph Weed, were appointed Secretaries.

On motion, it was,

Resolved, That the Committee proceed with the investigation in accordance with the "Governing Resolution," marked No. 2.

The article signed "Anti-Foreign Humbug," which appeared in the "World," newspaper, of March 19th, 1839, (see Doc. No. 3,) was called for, and on motion read by the Chairman.

On motion, it was

Resolved, That if there be any person or persons now present, intending to stand forth in defence of the aforesaid anonymous article, signed "Anti-Foreign Humbug," that they be forthwith examined, and that all documents connected therewith, be laid before the committee.

Whereupon, the paper marked No. 4, was immediately presented by Mr. Wm. Kenney, (see same.)

The article signed "Philanthropos," which appeared in the "World," newspaper, of March 14th, 1839, was called for and on motion, read by the chairman, (see Doc. No. 5.)

On motion, the author of the article referred to, if present, was requested to make himself known, (no answer.)

After which, on motion, the Rev. G. M. West's protest, publicly disavowing the sentiments attributed to him in the article signed "Anti-Foreign Humbug," and published in the "World" newspaper, of March 21st, 1839, and five following newspapers, was called for and read.

On motion, *Resolved*, That the Rev. G. M. West shall be allowed to conduct his defence, in any way he may think proper.

First Witness called, Mr. Wm. Kenney.

1st. *By Chairman.*—Is the statement in the "World" newspaper, signed "Anti-Foreign Humbug," substantially correct? *Answer.*—To the best of my belief.

2d. *By Rev. G. M. West.*—Please define your meaning of the word "substantially," do you mean by it that every *particular* in that article is true, or do you mean the whole collectively, yet admitting of *exceptions?* *Ans.*—To the best of my knowledge or belief.

3d. *By Same.*—Will you please state the meaning which you attach to the word belief, do you mean that the statement *is true*, or only your *opinion?* *Ans.*—It is my opinion.

4th. *By Committee.*—Did Mr. West say that students graduating in our Universities were scarcely fit to enter Colleges in Europe? *Ans.*—It is my opinion that was the amount of his argument.

T. Brant examined.

1st. *By Committee.*—Were you present at the lecture? *Ans.*—Yes.

2d. *By the Same.*—Is the statement in the "World," newspaper signed "Anti-Foreign Humbug," substantially correct? *Ans.*—To the best of my belief. On being further questioned admits that one part of the statement is only correct by inference. Refuses to answer any more questions unless the Rev. G. M. West will answer one he wishes to put to him, viz:

Question by Mr. Brant to Rev. G. M. West.—Do you mean to hold yourself responsible for the opinions expressed in your lecture? *Ans.*—I do hold myself responsible for every expression of *my own* opinion in that lecture, but not for the views or opinions of others which were only quoted on the occasion, and for the truth or falsity of which, I referred to the decision or judgment of

the audience themselves, in other words to a "Committee of the Whole House."

After this, Mr. Brant refused to answer any more questions, pleading sickness and ill health.

Joseph M. Rohrman examined.

1st. *By Committee.*—Is the statement in the "World" newspaper signed "Anti-Foreign Humbug," substantially correct? *Ans.*—I believe so, but will not be positive.

2d. Did Mr. West say that the natural wisdom of this country consisted in manufacturing wooden nutmegs, &c., &c. *Ans.*—I have forgotten.

Mr. Kensey examined.

On being questioned, said that the paper handed in to the committee, by Mr. Kenney was correct, but refused to answer any more questions.

Joseph S. Langer examined.

1st. *By Committee.*—Is the statement in the "World," newspaper, signed "Anti-Foreign Humbug," substantially correct? *Ans.*—To the best of my knowledge it is. I have no doubt of it.

2d. Did the Rev. G. M. West say that all the religious sects in this country were but slips from the Episcopal Church in England? I understood Mr. West to say that Universalism was the only native one.

3d. *By Committee.*—Did you understand Mr. West to say that a graduate in our Universities, was only fit to enter Colleges in Europe? *Ans.*—I heard him say something of the kind.

4th. *By Committee.*—Do you know that Mr. West's lecture gave offence to all who were present, except his English parasites? *Ans.*—All I heard speak of the lecture condemned it except two on the committee.

By Rev. G. M. West.—Did you hear me state that I brought over to this country $200,000, for Literary Institutions? *Ans.*—Can't recollect; you either said you had collected or brought it over.

By same.—Did I say that all the knowledge of the lawyers of this country consisted in a slight smattering of Blackstone, Lord Kenyon, &c. *Ans.*—Think you did.

A. T. Montgomery.

1st. *By Committee.*—Is the aforesaid statement in the "World" newspaper, substantially correct? *Ans.*—To the best of my belief it is. Refuses to answer any more questions.

George Burr examined, President of Washington Assembly.

1st. *By Committee.*—Is the aforesaid statement in the "World" newspaper substantially correct? *Ans.*—Yes, has no doubt; believes it to be a correct synopsis of the address delivered; does not know the author of said anonymous article, thinks it is a miserable paper and pities the author of it, answers voluntarily, did not understand Mr. West to *say* that the natural wisdom of this country manifested itself in the manufacture of wooden nutmegs, &c., as stated in that article, his opinion, drawn from *inference.*

By Mr. West.—Did you hear me say that I had brought over to this country $200,000 for the benefit of Literary Institutions? *Ans.*—Don't know if you said Literary, but understood you for the Institutions of this country.

By same.—Did you hear me say that I had done more for this country than any priest or politician in it, or did I not rather say, that if any gentleman questioned my sincerity, I was willing to compare notes with him, as to the practical proofs of my affection for the country? *Ans.*—I think you did.

By same.—Did you hear me say that the lawyers of this country knew nothing except what they collected from Blackstone's Commentaries, or the decisions of the Lord Chief Justice Kenyon? *Ans.*—*No.* I know that the Washington Assembly knows nothing of the communication in the "World" newspaper; all resolutions that pass that society are signed by all its officers; have not expressed my own opinion relative to the lecture.

On motion the committee adjourned to meet at this place on next Wednesday week, the 10th inst.

Signed officially,

J. G. Ambler, } *Secretaries.*
Joseph Weed. }

Sent the communication marked No. 7, to the "Kensington Institute," the "Washington Assembly," and "Jefferson Library and Literary Association," enclosing correct copies of the "Governing Resolution."

Trinity Church, *April 10th*, 1839.

The Committee met this evening, pursuant to adjournment. The proceedings of the last meeting were read, and after two slight alterations, which have been corrected, were on motion, unanimously adopted.

A communication from the President of the Washington Assembly was read to the Committee, but was not accepted. The Secretaries were called upon to state by what authority they had addressed any communications to the "Kensington Institute," the "Jefferson Library," or the "Washington Assembly," which being replied to, some severe observations were made by two of the Committee, which caused the resignation of one of the Secretaries, Joseph Weed, who however, resumed his office at the unanimous request of the Committee, the offensive observations having been retracted. The resignation of J. G. Ambler was also offered but not accepted.

Mr. Rankin offered his resignation as a member of the Committee, which was not accepted.

On motion, Joseph B. Vandusen was elected to fill the vacancy in the Committee occasioned by the absence of Mr. Hay.

Resolved, That if there are any other persons present intending to give evidence against the lecture, they be requested to come forward. No person appearing, it was

Resolved, That the cause for the prosecution is now closed.

Resolved, That the Rev. G. M. West, be permitted to commence his defence.

After some discussion respecting the "Governing Resolution," it was

Resolved, (but not unanimously,) That after hearing the defence of the Rev. G. M. West, the Committee shall decide *as soon as convenient*. The Rev. G. M. West records his protest against this Resolution, as being contrary to the "Governing Resolution." Mr. Ambler also protested to the same effect. The Rev. G. M. West then proceeded to state the four fundamental principles laid down in his lecture, which not being contradicted, he stated that he considered them to be both proved and admitted.

Resolved, That we now adjourn to meet again at this place on Monday Evening, 15th inst., to hear the conclusion of the Rev. G. M. West's defence, and decide concerning it.

J. G. Ambler,
Joseph Weed, } *Secretaries.*

Monday Evening, April 15th, 1839.

The Committee met. The Chairman, Peter Rambo, Esq., being absent without assigning any reason, on motion, Mr. Salter was elected Chairman, by the Committee, *pro tem.* The member of

the Committee, Mr. Hay, who was absent from the preceding meeting, resumed his seat. On motion, Joseph B. Vandusen was elected by the audience to fill the vacancy occasioned by the absence of the Chairman, Mr. Rambo.

On motion, John Scott was also elected by the audience, to fill the vacancy occasioned by the absence of Mr. John M. Scott.

The Committee being full, the proceedings of the last meeting were read and unanimously adopted.

A communication from the "Jefferson Library and Literary Association," addressed to the secretaries of the committee, was presented, but not accepted.

Mr. J. W. Jones, an intelligent American gentleman, examined for defence.

By Rev. G. M. West.—Were you present at the lecture? *Ans.* Yes.

Have you heard the four fundamental principles of my lecture now read? *Ans.*—Yes.

Were those the principles assumed in my lecture delivered on the 8th ult.? *Ans.*—Yes.

Did you hear me state that although I might quote passages from the writings of different authors, I did not hold myself accountable for their opinions, but referred the subject to a "committee of the whole house?" *Ans.*—Yes.

Do you believe the anonymous article in the "World" newspaper to be true?—[Here the article was read,]—after which witness said, that part was true and part false, i. e. TRUTH perverted by *falsehood.*

Did you hear me say that I brought over to this country $200,000 for the benefit of literary institutions? *Ans.*—You did not say you brought it.

In my observations respecting Mrs. Sigourney, Washington Irving, Cooper, &c., did you understand me to cast any reflection upon the writers of this country? *Ans.*—I did not.

Did you understand me to say that the natural wisdom of this country consisted in manufacturing wooden nutmegs, &c. &c.?—*Ans.*—No; I did not understand you to mean any illiberal reflection.

By the Committee.—Did not Mr. West say, the writings of Cooper, &c. were like an ounce of gold beaten out to cover an immense surface? *Ans.*—I think not.

Did you hear Mr. West say, he had done more for this country than any priest or politician in it? *Ans.*—I understood him to say that he was willing to *compare notes.*

Did you hear Mr. West say, that this country would no longer be considered a common sewer for the outcasts of Europe? Answer not recorded, and forgotten by secretaries.

Did you hear Mr. West say, that students graduating in our universities were scarcely fit to enter colleges in Europe? *Ans.*—No. I did not hear Mr. West say that marriages in this country would only be considered an American marriage?—Heard Mr. West read an extract from a newspaper respecting proceedings of the Alabama legislature, twenty-six divorces.

Did you hear Mr. West say that the revolutionary war, was a contest amongst foreigners? *Ans.*—Yes.

Did you hear Mr. West cast any stigma on the public press of this country? *Ans.*—He read an extract from Mr. Webster on that subject. [The extract being again read, witness was asked whether it was the same which was quoted in the lecture?] *Ans.*—Yes.

Did he not decline expressing any opinion concerning his own deductions? *Ans.*—Yes.

Thomas Boyd examined.

By Rev. G. M. West.—Did you hear me say that I brought over to this country $200,000? *Ans.*—No. Heard you say you only considered yourself responsible for the four fundamental principles. I believe the article in the "World" to be slander. Mr. West said that Irving, Cooper, Mrs. Sigourney, &c. were *some* of the leading writers.

By the Committee.—Did you hear Mr. West say that he had done more for this country than any priest or politician in it? *Ans.*—He said he was willing to *compare notes.*

The Rev. G. M. West offered the opinions of twenty-three persons, who heard his lecture, as evidence; which was not accepted by the committee; but any of the persons, whose names were attached to the paper, desirous of doing so, were requested to come forward.

The names were called over—several were absent.

Mr. Betts said the certificate was a correct expression of his opinions.

Mr. Watson and H. Stinson testified to the same effect.

In the course of his defence, the Rev. G. M. West stated, that no Englishman, Irishman, Scotchman, or any other, had either

suggested or dictated to him any part of the matter delivered in the lecture referred to; and, therefore, that the reference in the anonymous attack, to "English parisites," was not only unkind but untrue. After which, he read the communication, above referred to, signed by twenty-three gentlemen, expressive of their opinion, and strongly disapproving of the attack in the "World" newspaper, and of the proceedings of certain persons in reference thereto—(see Doc. No. 8.) He also alluded to former attacks which had been made on him, and more particularly, vended by one reckless individual, now in prison, but who had made and signed a full confession of his guilt, and deeply regretting the injury he had inflicted on him whom he had so wantonly assailed—(see Doc. N. 9.) The Rev. G. M. West also wished the audience to bear in mind that, as "he had nothing to recant, (in reference to his lecture,) so he RECANTED NOTHING; and after some more observations which went to convey that he considered the present only an additional link appended to the long chain of persecution by which his *sectarian* opponents had frequently attempted to annoy him in his course of public duty."

At the close, the following resolution, moved by Jos. B. Vandusen, was regularly put, passed, and signed by those members who had remained on the committee, and whose signatures are affixed thereto:—

TRINITY CHURCH, April 15, 1839.

Resolved, That the publication in the "World" newspaper of 19th March, 1839, reflecting on a public lecture, delivered in this church on the 8th ult. and signed, "Anti-Foreign Humbug," has not been proven true by those who *undertook to defend it.*

We, therefore, acquit the Rev. G. M. West of uttering those sentiments.

Signed,

J. B. Vandusen, J. G. Ambler, James Keeley, Samuel T. Hay, Christopher Hassell, Charles Gravatt, John Scott.

Attest. J. G. AMBLER, JOSEPH WEED, } *Secretaries.*

NOTE.—It will be remarked that out of the number of twelve who were nominated as the investigating committee, three were absent when the resolution was passed, viz: Messrs. Droxey, Martin and Stevens. The chairman, of course, not expressing any opinion, and Mr. Rankin voting in the negative.

DOCUMENTS.

[*Doc. No.* 1.]

KENSINGTON, March 27th, 1839.

A meeting of the citizens of Kensington and Northern Liberties, was held this day, in pursuance to notice given, at the Trinity Church,

When Peter Rambo, Esq. offered the resolution, which was unanimously adopted, That a committee of twelve be appointed, for the purpose of investigating the whole subject, and that no persons be placed upon the committee except those who were present and heard the lecture.

On motion of Mr. Rankin,

Ordered, That the committee consist of those only who are now present, and that the examination be conducted publicly.

The following are the names of the committee the meeting was pleased to appoint.

Messrs. Rankin, Rambo, Gravatt, Hassell, Salters, Droxey, Hay, Keeley, Stevens, Ambler, Martin, Scott.

On motion,

Resolved, That the committee hold its first meeting at this place on Monday evening next, at 7 o'clock.

Adjourned.

[*Doc. No.* 2.]

"GOVERNING RESOLUTION."

If there be any dissatisfaction existing on the subject of my late "Lecture," delivered in this church by request, before the members of the "Kensington Institute," "The Jefferson Library and Literary Association," and the "Washington Assembly," I hereby propose that an *impartial committee*, under *proper regulations*, be appointed by this congregation, before whom the address or

lecture was delivered, to hear and examine into the *real merits of the case*, and after hearing all the *facts* of the case, then and there, deliver their written verdict accordingly, which shall be considered *final*—each point to be pronounced upon in consecutive order; and should the said committee *unanimously* decide that the lecture referred to contained any thing untrue and disrespectful to the constitution, government and laws of these United States, so far as *my own sentiments* are expressed therein, I hereby hold myself pledged, publicly to acknowledge my error, and apologise for the same; *on condition*, that my opponents shall do the same; provided they cannot substantiate their printed allegations. Should the principle of this committee not be admitted on the present occasion, I shall take for granted, that the said "lecture" is approved of by you, and that the opposition has originated among a few enemies, whose sentiments, as published in a certain anonymous article in the "World" newspaper of the 19th inst., are both disapproved and condemned by this assembly.

G. M. WEST.

The above was read by me this 27th day of March, 1839, publicly, in Trinity Church.

JOHN H. LABBREE.

Attest. { James Smyth, Nicholas Hare.

Passed unanimously, and a committee of twelve immediately nominated by the parties themselves.

Re-passed unanimously, on the 1st of April, in Trinity Church, by the committee.

PETER RAMBO, *Chairman.*

Attest. J. G. Ambler, Joseph Weed, } *Secretaries.*

[*Doc, No.* 3.]

Copied *literally* from "The World," March 19, 1839.

Mr. Editor:—I should not trouble the public with any remarks on the Rev. Geo. W. West's Lecture, delivered before the Pennsylvania Institue, were it not an insult added to that or rather those contained in his address, called on to deliver an address with liberty to choose his own subject. The Association was pleased when the

title of his address was made known, viz: The true principles of American Greatness. But how sadly were they disappointed on hearing the institutions of their country scandalised by this gotistical foreigner,* who it seems sought this occasion to insult all who were convened to hear him except his English paracites. After a few preliminary remarks, as he was pleased to term them, he took the liberty, as he said, of presenting his subject in the form of an *allegory*, in which he supposed Wisdom and Prudence contending for a national monument. The Rev. Lecturer, acting as counsellor for both. In presenting the claims of Wisdom, the orator got along tolerably well, but when he came to present the claims of Prudence he took occasion to ridicule our common country and its institutions; and for the benefit of those who were not there, or rather that the public may not be misled by the publication signed Philanthropos, we wish through the same channel to express the universal indignation he excited among those who heard it.

We now proceed to consider some of the inuendoes put forth by the orator while presenting the claims of Prudence. But you must not forget that he *very modestly* declined expressing an opinion or any on his own deductions. Foreigners. He stated that our countrymen should deal kindly and courteously with foreigners. That then the better part of society in Europe would be induced to come over here; and would have a great tendency to reform the

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* To what has been said respecting "foreigners," p. 40, &c., it may here be added that, to "foreigners" we are indebted for "the Holy Scriptures," professedly the foundation of our laws, and also for what is emphatically called "the glorious Reformation"—the Patriarchs—the Elijahs—the Isaiahs—the Jeremiahs—JESUS CHRIST—the Holy Apostles—the Primitive Fathers—Wickliffe—Luther—Calvin, &c. &c. were "FOREIGNERS." Can my opponents boast of any NATIVE so illustrious? Is it then any disgrace to be a foreigner? Would to God, for their own sakes, that the temper and spirit, now exhibited by my opponents, were not equally "foreign" to the principles of the above named "FOREIGNERS." There may, indeed, *occasionally* be found a renegade foreigner—"a reed shaken with the wind"—a paltry, superficial "foreigner," who for sinister purposes, would speak against, or even *sell* his country; but if such can be found, whether he be clergyman, lawyer, doctor, or vile layman, let the community thunder in his ears, that none but "*An ill bird fouls its own nest*," while, it is unnecessary to add, that *he* cannot be depended on by *any party*.

present society of this country! That America would no longer be considered the common sewer of the offcast of Europe Education! He advocated attention to profound literature, hitherto so much neglected in this country; instanced the scarcity of writers by mentioning only the names of Cooper, Irving and Mrs. Sigourney, as those only who had attracted attention. Cooper as a clever novelist; Irving as good at light articles, and Mrs. Sigourney as a *poet* of tolerable abilities.

He stated that men who graduated at our universities, were but fit to enter College in Europe. Religion—All the different sects in this country were but slips of the Episcopal Church established by law in England, except the Universalists, who he believed had their origin in this country. He said that there was not a college or public institution of note in this country but had been the object of European benevolence!—That he himself brought over to this country $200,000, for the benefit of literary institutions.

That he had done more for this country than any Bishop, Priest or politician in it. War—He stated that the Revolution was a contest among foreigners, and intimated that the present generation has nothing to do with that, their feeling ought not to be excited on that account.

Recommended a reformation of several existing laws, on marriage, imprisonment for debt, said that the frequency of divorces would subject that institution as performed in this country to the scorn of Europeans, they would say that it was only an American marrriage. The Rev. D. D. forgot, I presume, that halters are sometimes put on wives in England, and that they are then sold by their husbands, the laws of the country not preventing it.* He harped considerably on the licentiousness of the press in this country, political and religious, the latter, if possible, more venal than the former, and took occasion to justify himself from some attack made on him by the Episcopal press, and stated that they refused him their columns to refute the slander they had heaped on him. I have given you but a brief statement of the principal points in this

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* Every educated Englishman knows that this is gross slander. There is no English law in existence to sanction the practice, but a late number of the "World" will show that such practices in *violation* of all law, are sometimes resorted to in this country also, and with flagrant aggravations.

insulting address. This statement was submitted; was read before a large number of young men who were present on that occasion, and acknowledged to be correct. The Rev. Sir wishes to repeat the insult; but there is too much American spirit in those who heard him to listen or countenance him in any shape or form. We would merely mention for the information of the public in general, and our eastern brethren in particular, that he said that the natural wisdom of this country consisted in manufacturing wooden nutmegs, horn flints, wooden hams, &c.

ANTI-FOREIGN HUMBUG.

[*Doc. No.* 4.]

The undersigned believe the statement in "The World," signed "Anti-Foreign Humbug," which purports to be a report of the principal points of the Rev. G. M. West's lecture delivered before the Kensington Literary Institute, in Trinity Church, to be substantially correct.

Signed,

William Kenney, William M. Parham, J. Grant, Joseph M. Rohrman, A. R. Lukens, T. Kinsey, J. S. Langer, Wm. Robson, Daniel M. Fox, A. T. Montgomery, William H. Davis, George G. Stambach, B. Thackara, George Burr.

[Doc No. 5.]

See "The World," March 14, 1839.

MR. EDITOR,—In pursuance of the public notice in your *universal newspaper*, I attended the "Lecture" on the 8th inst. by "the Rev. George Montgomery West, D. D., in the Church of "THE HOLY TRINITY," of which he is Pastor. The subject was "*the true principles of American* greatness;" and I say in TRUTH that I never was more edified on any public occasion. The Church, a beautiful, chaste, and commodious edifice, well adapted both for speaking and hearing, was completely filled by a most respectable audience, including the THREE public bodies to whom "the oration" was addressed, viz: "the Washington Assembly"—"the Jefferson Literary Association" and "the Kensington Institute."

The vocal and instrumental musical performance was *first rate*.

The matter was principally conveyed in the style of "allegory," representing *national* "*wisdom*" and "*prudence*," as two lovely female rival-candidates for fame, preferring their respective claims before the American public, for a splendid *national* "Monument," not as an idle, empty compliment, but in return for *solid* national benefits conferred. The plan was novel, original and most happily conceived. The facts startling relative to the reformation proposed by "PRUDENCE" respecting natives, foreigners, education, Religion, war, the laws, and the Executive departments of the country, the whole as stated being the result of fifteen years' gleaning on the subject. The Lecturer bringing forward in "*bold relief*," the various points both of national BOAST, and national *complaint*, exactly stating in logical and consecutive order, as counsel for *both sides*, *the real merits* and ultimate bearings of the case, and modestly declining to give any opinion of his own, but judiciously referring the decision of the points at issue to a "*Committee of the Whole House*." One feeling of approbation seemed to pervade the entire concourse. The delivery was admirable—"on his words attention hung suspended," and on coming out, the crowd seemed *unanimous* in the opinion that *this* is the true method of *enlightening the public mind* on subjects of *national* importance —many will be gratified to know that a *particular request* has been made to have the Lecture repeated.

PHILANTHROPOS.

[*Doc. No.* 6.]

KENSINGTON, March 21st, 1839.

GENTLEMEN,

I regret to hear, even from private, individual, or anonymous sources, that the Lecture which by request I had the honor to deliver before you in Trinity Church, on the 8th inst., has by some been either misunderstood or misconstrued.

As public bodies, I beg to assure you of my high consideration and esteem, in proof of which I am perfectly willing, in the interim of publication, to meet you in your collective capacity, at any time and place which may be mutually agreed on, for the purpose of giving such explanations as may be deemed necessary by you; a course which by intelligent gentlemen, I cannot doubt, will be thought sufficiently courteous and reasonable, it being difficult if

indeed at all incumbent, to reply to individual or ex-parte allegations.

I remain gentlemen,

Very respectfully, &c.

G. M. WEST.

To the Members of the Kensington Institute, the Jefferson Library, and the Washington Assembly.

[*Doc. No.* 7.]

SIR—

As the appointed Secretaries to the Committee nominated by a unanimous vote in reference to the investigation now pending in Trinity Church, relative to the Rev. Geo. M. West's lecture, we beg respectfully, as requested by you, to send you herewith a copy of the "governing resolution," that the same may be publicly read at your next meeting, for the purpose of showing that no *separate action* can be consistently taken on the subject, inasmuch as the decision in Trinity Church is by that resolution to be considered final.

We are, Sir, yours, most respectfully,

J. G. AMBLER, } *Secretaries.*
JOSEPH WEED, }

To Peter Rambo, Esq.

[*Doc. No.* 8.]

KENSINGTON, April 6th, 1839.

The *Rev. George Montgomery West, D. D.*

DEAR SIR,

It is with much pleasure I beg leave to hand you the enclosed Document, on behalf of myself and fellow signers thereto, believing as we firmly do, that an attempt is made to stifle freedom of discussion by tribunals, unauthorized by law or justice, and inquisitorial in tendency, which if once allowed, all the boasted liberty of this republican country, will evaporate into thin air, and be but as a dream that is passed.

As a more honest and consistent course, we would recommend our dissentient fellow citizens to reply to your Lecture by the *pen*, showing wherein you have slandered the American Nation, or its

Institutions. We particularly object, to the term made use of by your opponents "English Parasites." We would respectfully ask where they are to be found? as a parasite is one that frequents rich men's tables and earns his welcome by flattery, we indignantly reject the term, and throw it back, as worthy only the quarter from whence it came. We believe that the natives of England are celebrated for a plain bluntness of speech, regardless of consequences, and totally un-parasitical in their demeanor to others.

I am sir, on behalf of my fellows,

Respectfully yours,

JAMES BETTS.

"The following are the fundamental principles, assumed and recommended in the lecture delivered in this Church on the evening of March 8th, 1839, by the Rev. G. M. West, D. D. taken down at the time, and since acknowledged to be correct, viz:

First. The most sincere and deferential submission and obedience to the Constitution, Government, and Laws of these United States in opposition to all violence and Lynch-law so called.

Second. The extension and deepening of sound education and solid erudition, in order to enable us to cope with the most learned and popular authors in Europe.

Third. The cultivation of the respect, esteem, and veneration of the better order of foreigners, of all nations, more particularly those of the British dominions, if only to induce a more wealthy and deserving class of emigrants to settle among us.

Fourth and finally. To promote by respectful and dutiful petition to the proper quarter, the amending, reforming, or repealing of certain obnoxious laws, customs and usages, together with the reformation and union of churches, sects, parties and societies, on the general principle laid down in the Constitution.

For the foregoing fundamental principles *only*, the Lecturer distinctly stated several times, that he considered himself individually responsible, but in reference to the views and opinions of others, which might be quoted by him, to illustrate the foregoing principles, in the course of the address, he did not hold himself accountable, but referred all such, to the decision or judgment of 'a Committee of the Whole House.'

The foregoing being the acknowledged fundamental principles

of the Lecturer, we as citizens and admirers of a free country, are of the opinion that they not only contain nothing unsound, or objectionable, but that they do in reality, embrace "the True Principles of American Greatness." And the man who publicly proclaims such wholesome truths, deserves both the respect, and support of the community, while it would be strange indeed, if in *our* country, whose avowed Constitution guarantees to every man "Freedom of Speech," the expression of such sentiments, should be either restrained or called in question, or that merely *quoting* the opinions of others should be judged a crime. Our best friends are frequently those who notice our errors with a view to do us good. The country is cursed with too many, who flatter our prejudices, only to promote their own private ends, and "whose praise is censure." Upon the whole we hesitate not, to pronounce the anonymous attack, published in the "World" newspaper of the 19th ult. and now the subject of investigation, to be throughout a tissue of falsehood, slander, or vile misrepresentation, and as we believe, an abortive attempt, to injure the reputation of one of our most talented, popular and deserving public characters, and a faithful minister of the gospel, and we cannot doubt that the community in general will esteem it, as disreputable only, to its miserable fabricators.

We also respectfully, but firmly protest against the premature and stormy proceedings of certain prejudiced members of the "Kensington Institute" and "Jefferson Literary Association," pending the examination relating to the Lecture in question, by a professedly impartial committee, the Chairman of which is also President of the aforesaid Institute, and who is, we understand (much to his honor,) opposed to the persecuting measures attempted to be carried by force, and grounded solely on ex-parte and contradictory testimony.

Signed,

James Smyth, James Betts, Nicholas Hare, William M'Kee, Thomas Storrie, William Watson, William Wilson, David Stinson, Hugh Stinson, James Stewart, James Paul, Samuel Ramsey, Charles Ramsey, James Ramsey, Ebenezer Mills, Alexander Purdon, James M'Clean, Wm. Lockhart, Hugh Moss, Thomas Boyd, Robert Balantine, James Bell, Stewart Dickson.

[*Doc. No.* 9.]—See page 72.

"I now, once for all, distinctly and, as I shall answer to ALMIGHTY GOD for the truth, state, that I, Edward Watson, do not now, and never did know any thing derogatory to the character of the Rev. George Montgomery West, either as a clergyman or a gentleman.

EDWARD WATSON.

"We hereby certify, that we witnessed the signing of the above by Edward Watson.

WM. J. CRANS,
WM. SHARP.

"*Moyamensing Prison, March* 18, 1839."

N.B.—The individual who made the foregoing "confession," had been induced to put himself forward as a most reckless and wholesale accuser, had been openly patronised by more than one *clergyman*, who were the avowed opponents of the accused—and a numerous party of their *pious partisans*, who, when he was arrested and "held to bail in the amount of five thousand dollars," then raised the cry of "persecution," commenced a subscription for the "*innocent*" from house to house, confidently asserted that he was able to prove all *his allegations*, and continued to make the *most* of this *precious* opportunity, and to persevere in their "labors of love," until the above voluntary confession put a final "extinguisher" on their hopes and expectations.

☞ Here end the "Minutes" and the documents referred to therein.

We have compared the "Minutes" of the proceedings in Trinity Church relative to the address delivered by the Rev. G. M. West, on the 8th of March, 1839, and pronounce the "PRINTED PROOF," as now corrected, to be the *genuine proceedings* recorded by us.

May 9th, 1839. J. G. AMBLER, JOSEPH WEED, } *Secretaries.*

☞ Any reader of the foregoing "minutes" may easily perceive, that there is *abundant room* for *the most severe comments*, but it would not be delicate to *anticipate* the decision of enlightened minds, and therefore *comment* is purposely omitted.

Addenda A.—See page 15.

From the "Public Ledger," Feb. 22, 1839.

"INFIDELITY *vs.* CHRISTIANITY.—*TO THE CLERGY OF PHILADELPHIA.*—Gentlemen—As the professed servants of Jesus, the writer calls on you publicly and honorably to defend the three vital principles of your Religion: Inspiration, Prophecy and Miracle. You need not be reminded of your responsibility as teachers. The writer is prepared successfully to attack Christianity on these points, or publicly to yield himself to the force of truth, when it shall be manifest.

"P. S. Should you refuse, I shall call on Dr. Sleigh to defend what you are either unwilling or unable to undertake. ☞A line addressed to me and left in the Post Office, by Tuesday evening, will receive due attention. R. CANFIELD."

"The foregoing challenge, which appeared in this paper of the 3d inst., not having been acceded to, the *challenger*, in company with another gentleman, proceeded personally to wait on the Rev. George Montgomery West, Rector of "Trinity Church, Kensington," and it appears from the subjoined note, succeeded in having his challenge *accepted*, although the day is not yet fixed for commencing this *all-important* discussion.

"*Philadelphia, Feb.* 19, 1838.

"My Dear Sir:—I have considered Mr. Canfield's bold and most extraordinary challenge, both to myself personally, in your presence, and to the clergy in general, and beg to inform him, through you, that it is my intention, with God's assistance, humbly to attempt the defence of Christianity, "on these points," which he informs *me* and the world he is "*prepared successfully to attack*," and that publicly in my own Church, as soon as possible after the Concert of sacred music, which had been *previously* announced.

"The Infidel's objections on the points at issue I trust shall be patiently heard and replied to, either then or on the ensuing evenings of discussion, which shall be once in each week, so long as the case may seem to require; subject, however, to the understanding that nothing IRREVERENT, in language or conduct, can be tolerated in the church.

"I remain, dear sir, respectfully, yours, &c.

"G. M. WEST.

"Pastor of Trinity Church, Kensington.

"To Dr. Brown, &c., &c.

"This note I received on the 19th inst., from the Rev. G. M. West, which was read in presence of Mr. Canfield, who agreed to its contents.

THOS. BROWN, M. D.

—

From the "Public Ledger," March, 22, 1838.

"CHRISTIANITY *vs.* INFIDELITY.

"*Kensington, March* 21, 1838.

"To the Rev. G. M. West, D. D.

"Rev'd Sir—As the Chairman who presided at the discussion which has taken place between Mr. Canfield and yourself, I feel it to be my duty to hand you the original requisition addressed to me by the meeting of last evening, to propose the enclosed resolutions, and take the vote of those present on their passage. It is most gratifying to me to observe the majority of signatures attached thereto are those of persons belonging to no particular creed of Christianity, and but two or three alone are regular attendants on your ministry. I believe none are identified with any particular church.

"Upon motion duly made and seconded, that the resolutions expressive of the sense of the meeting be put from the chair, there were only eight against their proposition.

"And both the resolutions thereupon being so put by the chair, (separately,) were also both UNANIMOUSLY CARRIED; and I feel assured they convey most fully and impartially the sense of the meeting.

"I am, Rev'd Sir, your most ob't serv't,

"RICHARD CHAPMAN, M.D.

"*Mr. Chairman*—The following copy of Resolutions which, it is presumed, embrace the sentiments of the audience generally, are hereby presented to you by deputation, to be proposed to the meeting, and carried in the usual way:

'*Resolved*, That Mr. Canfield, *the advocate of infidelity*, having utterly failed to maintain any one position assumed in his public challenge, although most abundant advantages and opportunities were afforded him during the present discussion, it is the opinion of this meeting that the debate should close from this evening.

'*Resolved*, That the Rev. George Montgomery West has maintained the credit and truth of the Christian Religion, by arguments and evidence which remain unshaken by any thing which Infideli-

ty has advanced, and which clearly support the claims of the Christian religion to the belief and obedience of mankind.'

"James D. Casey, Charles Wignall, James H. Bray, Howell Powell, John Tobyn, William Bennett, Richard Weyre, Albert T. Eggleton, William Bennett, Jr., Jno. Beamish, John Dolby, Jr., Arthur Beamish, Samuel Wyatt, John Holt, Henry Shermer, Jacob Hill, Robert Green, James Harper, Alfred Foster.

—

From the "Public Ledger," March 23, 1838.

"☞ THE CHALLENGERS CHALLENGED.—If Infidelity be not *yet* satisfied to retire into the chaos of its own oblivion, and permit Christian ministers to pursue their calling unmolested in future, the writer hereby informs its votaries that he holds himself prepared (Deo volente,) to exhibit such strength of evidence in favor of the existence of DEITY and the divine authenticity, "Inspiration, Prophecies and Miracles" of the Holy Scriptures, as *he now* CHALLENGES all the professors of Infidelity in the United States, in "Grand Convention" assembled, or their representatives, to overturn. GEORGE MONTGOMERY WEST.

"Pastor of Trinity Church, Kensington."*

Note.—Mr. Canfield was emphatically styled the "High Priest of Infidelity."

Addenda B.—See page 15.

"In pursuance of public notice a very large and respectable assemblage in the Commissioner's Hall, Southwark, Philadelphia, was addressed last Tuesday evening by the Rev. G. M. West. The address, including the reading of documents (these were not read by himself,) lasted about three hours, and was heard throughout with the most marked attention; at the close of which Samuel Black, Esq., one of our county Magistrates, rose and moved the following resolution, which was immediately seconded by a number of voices and passed UNANIMOUSLY, after being twice put to the meeting, viz.—

"*Resolved*, That we have heard this evening a calm, dispassionate, and triumphant reply to the slanders published against the Rev. George Montgomery West—That the authorities referred to—the

* This challenge has not yet been accepted.

communications from abroad—the printed reports of the American Committees and the Board of Trustees—the Treasurer's receipt for ALL the money collected for Ohio through the agency of the Rev. G. M. West—and the high testimonials of which he is the bearer, are perfectly sufficient to CONVINCE ALL who will take the trouble to read, to think, and otherwise inform themselves on the subject, of the pure conscience which the Rev. G. M. West possesses—of the pure character which he deserves, that he is every way worthy the confidence, support and protection of the American public—and finally, that we rejoice to hear it announced, that an American edition of his publications, and the views of others on this controversy, and read from the catalogue this evening, is about to be published, that every man may read and judge for himself."—*See Philadelphia Commercial Herald.*

Addenda C.—See page 17.

"Concerning Mr. West, I have received the most satisfactory testimonials from our most attached friends, Lord Kenyon and Lord Gambier, and from those of whom I cannot think too highly, for the good they have done us, George Wharton Marriott, Esq. B.C.L. of London. *His abilities and pious qualifications to this end, are certified me by names and recommendations from clergymen and others of the highest standing in the Church of England, too numerous to mention.*"—*Bishop of Ohio to the Convention in* 1827.

"The Rev. G. M. West has preached and performed Divine service in the churches of Mount Vernon, Delaware, Worthington, and Columbus; his eloquent delivery, the purity and richness of his language, the originality and force of his arguments, together with his peculiarly expressive method of explaining the Holy Scriptures, and of applying his discourses to all orders of his hearers, has left a deep and lasting impression on many here."—*See Philadelphia Episcopal Recorder*, 8th June, 1827.

TO OUR WELL BELOVED IN CHRIST, WHERESOEVER WE, THE UNDERSIGNED SEND, GREETING:—

"Whereas, The Rev. George Montgomery West, Master of Arts, Chaplain to the Right Reverend Father in God, Philander Chase, Doctor of Divinity, Bishop of the Protestant Episcopal

Church of the diocese and in the State of Ohio, North America, and President of the Classical and Theological University, situate within the town of Gambier, parish of Harcourt, Knox county, in the same diocese and State of Ohio, lately arrived in England, on a Mission relating to the erection of Churches and other Ecclesiastical matters, connected with the said University, and the town of Gambier aforesaid; And whereas, the said George Montgomery West, having brought with him his letters of Holy Orders, of Deacon and Priest, and other authentic testimonials, concerning his character, office, and mission, was received and accredited by His Grace, the Right Honorable and Most Reverend Charles Manners Sutton, D. D., late Lord Archbishop of Canterbury, and Primate of all England, &c. &c., and by the Honorable and Most Reverend Edward Venables Vernon, Doctor of Civil Law, Lord Archbishop of York, and Primate of England, &c. &c.; by the Honorable and Right Reverend William Howley, Doctor of Divinity, late Lord Bishop of London, but now Lord Archbishop of Canterbury, and Primate of all England, &c. &c.; by the Right Reverend Thomas Burgess, Doctor of Divinity, Fellow of the Royal Society, Fellow of the Antiquarian Society, President of the Royal Society of Literature, Lord Bishop of Salisbury, &c. &c.; the Right Reverend George Henry Law, Doctor of Divinity, Lord Bishop of Bath and Wells, &c. &c.; by the Right Reverend Charles James Blomfield, Doctor of Divinity, late Lord Bishop of Chester, but now Lord Bishop of London, &c. &c.; and by the Right Honorable Lord Kenyon, the Right Honorable Lord Gambier, the Right Honorable Lord Bexley, and other distinguished Prelates and Noblemen; as by several testimonials in writing under the hands of the said Prelates and noblemen respectively, now in the possession of the said George Montgomery West, reference being thereunto made, will fully appear.

And Whereas, The said George Montgomery West, in furtherance of his said mission, subsequently arrived in Ireland, and was received and accredited by His Grace, the Rt. Honorable and Most Reverend Lord John George Beresford, Doctor of Divinity, Lord Archbishop of Armagh, Primate and Metropolitan of all Ireland, Prelate of the illustrious Order of St. Patrick, &c. &c.; by his Grace the Most Reverend Father in God, William Magee, Doctor of Divinity, Lord Archbishop of Dublin, Primate of Ireland, Bish-

op of Glendalag, and Chancellor of the illustrious Order of St. Patrick, &c. &c.; by his Grace the Right Honorable and Most Reverend Father in God, Richard Lawrence, Doctor of Civil Law, Lord Archbishop of Cashel, Primate and Metropolitan of Munster, and Bishop of Emly, &c. &c.; and by his Grace the Most Reverend Father in God, Power Le Poer Trench, Doctor of Divinity, Lord Archbishop of Tuam, Primate and Metropolitan of Connaught, and Bishop of Ardagh, &c. &c.; being ALL the Archbishops of Ireland. By the Right Reverend Father in God, Nathaniel Alexander, Doctor of Divinity, Lordbishop of Meath, &c. &c.; the Right Honorable and Right Reverend Father in God, Lord Robert Tottenham, Doctor of Divinity, Lordbishop of Clogher, &c. &c. the Honorable and Right Reverend Father in God, Thomas Saint Lawrence, Doctor of Divinity, Lordbishop of Cork and Ross, &c. &c.; the Right Reverend Father in God, Richard Mant, Doctor of Divinity, Lordbishop of Down and Connor, &c. &c.; the Right Reverend Father in God, James Saurin, Doctor of Divinity, Lordbishop of Dromore, &c. &c.; the Right Reverend Father in God, John Leslie, Doctor of Divinity, Lordbishop of Elphin, &c. &c.; the Right Reverend Father in God, Thomas Elrington, Doctor of Divinity, Lordbishop of Ferns and Leighlin, &c. &c.; the Right Reverend Father in God, Richard Ponsonby, Doctor of Divinity, Lordbishop of Killaloe and Kilfenora, &c. &c.; the Right Reverend Father in God, George De Le Poer Beresford, Doctor of Divinity, Lordbishop of Kilmore, &c. &c.; the Right Reverend Father in God, William Bissett, Doctor of Divinity, Lordbishop of Raphoe, &c. &c.; the Honorable and Right Reverend Father in God, Richard Bourke, Doctor of Divinity, Lordbishop of Waterford &c. &c. and other distinguished personages.

And Whereas, by virtue of his letters of Holy Orders of Deacon and Priest, and under title of other clerical and literary preferments obtained by the said George Montgomery West, and by virtue of the licences respectively of the Prelates before named of the Church by law established in these realms: the said George Montgomery West hath preached and performed the offices of a priest in the Collegiate and Cathedral Church of St. Patrick, Dublin, the Cathedral Church of Cashel, the Cathedral Church of Limerick, the Cathedral Church of Waterford, the Cathedral Church of Lismore, the Cathedral Church of Elphin, the Cathedral Church of

Londonderry, and divers other consecrated buildings; and whereas, the said George Montgomery West, in pursuance of his said ecclesiastical mission, is desirous of proceeding to other parts, and we being desirous of promoting to the utmost of our power the great and laudable work in which he is engaged, have thought proper to make known the same.

Now, Know all men by these presents, that We, the undersigned, do recommend to all prelates, clergy, and other influential persons in all parts of his majesty's dominions, and throughout the world, the said George Montgomery West, as a regularly ordained Clergyman, of sound faith, competent learning and piety of life, and as a gentleman fully qualified to exercise the functions of the clerical office, and perform all the duties connected therewith.

In testimony whereof, we have hereunto subscribed and set our hands and seals, this 29th day of September, in the year of our Lord, one thousand eight hundred and twenty-eight.

[Here follow the corporate and other seals, &c., and the whole certified by the signatures of William Richardson, Esq. his majesty's P. of Office, and the Rev. Sir Harcourt Lees, Bart.]

We CERTIFY that the foregoing "Official and Ecclesiastical recommendation of the Rev. George Montgomery West," is copied from the original parchment.

J. G. AMBLER,
JOSEPH WEED.

From the "Public Ledger," May 1, 1839.

"NEW ORDERS.—Not any of your flimsy, musty, ideal, fanciful '*orders*' of foreign nobility, such as The Order of the Legion of Honor, The Royal Order of the Bath, The Order of the Star and Garter, &c., &c., but sound American Orders, first rate, viz.—The Order of *the Blue-eyed Maid*, and The Order of *the Lovely Rival*; titles which, it must be admitted, are not less euphonious, poetic or captivating than those of foreign manufacture.

"These 'orders,' it seems, in all their mature loveliness, have been born in Kensington, and surprised the people there almost as much as Minerva must have done when she sprang from the brains of Jupiter 'a goddess armed!' They have taken their rise, I am informed, from 'An Allegorical Lecture,' or 'Address,' lately delivered before three public bodies, by the Rev. G. M. West, enti-

tled '*The True Principles of American Greatness*,' now in the course of publication.

"In the lecture, 'Wisdom' personified, or as Homer poetically styles her, 'The Blue-eyed Maid,' is represented as preferring pompous claims on the American people for the erection of a splendid National Monument to perpetuate her fame, on account of not only originally having procured for them this fine country, but also as she alleges, having made this the greatest nation in the world, and, in fact, having done all that has been done for and in it; avering that every thing is so perfect and complete as neither to admit nor require any alteration, change or amendment whatever; her motto is, 'Things as they are!'

"'The Lovely Rival,' is the assumed name for 'Prudence,' who states her objections to the pompous pretensions of 'The Blue-eyed Maid,' and her motto is, 'Things as they should be!' and she advocates a different course of policy, viz. that of peace, good will towards foreigners, and the necessity of reform, as to certain existing laws and usages, and more especially as to churches, sects and erudition—contending for the constitution, the whole constitution, and nothing but the constitution, which, if rightly understood and acted upon, implies all that is essential. I am informed that a 'Union Society' has already been organized, and that seventeen gentlemen have been admitted into and invested with the dignity of the 'Order of Prudence,' or '*The Lovely Rival*.'

"Should these two 'orders' hereafter designate the *leading parties* of the nation, the name of Kensington may become so celebrated as to have the scripture proverb applied to it, viz: 'This or that man was born there,' or, 'Can any thing good come out of Nazareth?'"

As it is said that the number who now espouse the principles of the "Lovely Rival," amount already to about *forty*, it may be supposed that these two "orders" are now fairly in operation. The opponents of the Lecture, of course have virtually taken their station under the flaming colors of "The Blue-eyed Maid," and consequently stand pledged to her motto, viz: "Things as they are;" while the disciples of "the Lovely Rival," will find her principles, and consequently their creed, in her four "golden maxims," p. 21; her *objections* to the arguments and pretensions of her opponent, pp. 33 to 51, and the *different* course of policy

suggested by her on pp. 52–64. They of course, retain possession of "The Star Spangled Banner of *Liberty*," which is, in fact, the Constitution, the whole Constitution, and nothing but the Constitution, while every system of "Reform" founded thereon, will be another "star," of the 1st, 2d, or 3d magnitude, superadded or discovered in the galaxy of its splendor.

It is difficult to predict the comparative numerical strength of the respective parties, or the inestimable national benefits which *must necessarily* follow from a judicious and steady perseverance in this plan. The following is

THE CONSTITUTION OF

THE ORDER OF THE LOVELY RIVAL.

ARTICLE I. This association shall hereafter be known by the name, style, title, and designation of "THE ORDER OF THE LOVELY RIVAL."

ART. II. All the members of this Order shall be considered pledged to advocate the reformation recommended by the Lovely Rival in this publication, more particularly the FOUR FUNDAMENTAL PRINCIPLES, on pp. 12 and 13, see same.

ART. III. Every member of this Order shall pay an "*admission fee*" of one dollar, in lieu of which, he shall be presented with a copy of this publication, be invested with the dignity and Order of "The Lovely Rival," be registered as a life member of the Institution, and be entitled to all the privileges and advantages of the same without any additional expense, save and except his monthly dues of twenty-five cents.

ART. IV. As soon as funds are accumulated, there shall be a Library and Reading Room under such regulations as may be agreed on, but no meetings of the "Order," shall be held on the Sabbath day.

ART. V. As the Constitution, Government, and Laws of these United States are *professedly* based upon the "HOLY SCRIPTURES," a splendid copy of the BIBLE shall commence the Library, and always be the grand standard of appeal. Each and every law of the United States shall be read—studied and compared with the same, and *any law*, custom, or usage which may be decided by *two-thirds* of all the members at a REGULAR MEETING to be at variance with the LAWS OF GOD, shall be considered a proper subject of

"REFORM," which, in every case, must *only* be sought by respectful petition to the proper quarter.

ART. VI. The by-laws shall provide for whatever has not been anticipated in the foregoing "Articles," but no by-law shall in any case be made to subvert, contradict, or oppose this "CONSTITUTION," or the CONSTITUTION of these United States.

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An "Address" by the Rev. G. M. West, to the Bishop, Professors, and students of the Ohio College, on the completion of his mission; being an authentic report of his whole proceeding in reference to the College, containing the Treasurer's "*receipt*" for *all* the money collected through him for the Institutions in Ohio.

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The following Engravings, are intended to embellish an American edition of the foregoing works:

1. A fine steel plate engraving of the Rev. G. M. West, in his pulpit robes taken from an original portrait, "By STRUTT," of London, and lately exhibited at the "Society of Fine Arts," in this city.

2. A smaller do. in his "Canonicals."

3. A fine *English* engraving of Kenyon College, Ohio.

4. A view of the town of "Gambier," Ohio, in which the College is situated.

5. "SCRIPTURE SYNOPSIS—*A new design*—By Rev. G. M. West, an elegant engraving representing the heavens as enveloped in dense volumes of clouds, evidently in great commotion and confusion, being the appalling emblems of *Heathenism*, *Judaism*, *Apostacy*, *Despotism*, and *Infidelity*—struggling, retiring and dispersing, before an irresistible flood of light, on whose resplendent and concentrated glory appears in legible characters, a most *ingenious* and valuable SYNOPSIS of the HOLY SCRIPTURES, in the shape or form of the important word "BIBLE," and in a style of execution perfectly unique, original, and explanatory of the whole subject."—*New York Paper.*

CONCLUSION.

As I am informed that it is probable more editions of this publication will be called for, I shall feel obliged by receiving (free of postage) the views of both natives and foreigners, with any friendly suggestion as to correction or improvement; and as the labor and expenditure of time and money, to say nothing on the subject of annoyance and persecution, have been considerable, it is to be hoped that none of MY FRIENDS will resort to the *mean* subterfuge of "*borrowing and lending*," but that each will purchase a copy for him or herself; and I may hope that after one or two *regular readings*, it will be deemed worthy of preservation. I believe it will not be disputed that as to *printing* and style, it is not exceeded by any publication of the same size in this country; but it will be most gratifying to me, if an equally favorable opinion be formed of the *matter which it contains.* G. M. W.

LE Ja '11

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